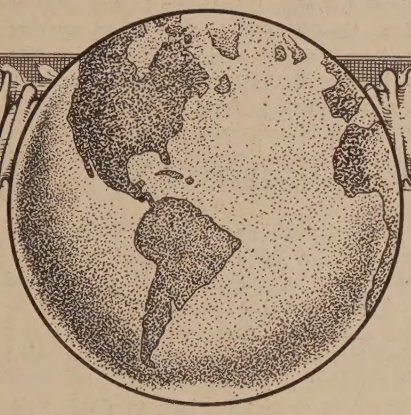
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

April 30, 1921



Creeds

ANY man who appreciates and claims his heritage as a Christian freeman uses a creed as a cry to rally believers rather than to expel heretics. That is a vital distinction. Is the Church a citadel of faith to be defended or an army of the faithful to be led? In the latter case the creed is not a password but a battle-hymn, and its power and value are not in the words of the song so much as in the uniting spirit that it sings.

We waste our time in erecting creedal barriers against our foes. They are not likely to importune us to enter. Rather must we send our cry to the hearts of our friends, wherever they may be, inside our Church or without, confident that any Christian of the free mind and loving spirit can understand a fellow-freeman when he speaks.

Frederic W. Perkins.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and ts predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

"Happiness is what we might have had if we hadn't preferred pleasure." The significance of this sentence will be appreciated when it is known that it is taken from the *Ohio Penitentiary News*, a paper written, edited and published by the prisoners of that institution themselves. As a deduction from and a conviction grounded in personal experience the definition is illuminating and suggestive. (*The Watchman-Examiner.*)

υ λ

Industry will finally be the savior of the community. We hear much about a decadence of morality and increase of crime. Now the person who gets into mischief and goes astray was doing nothing, or the wrong thing, or the right thing badly. Put everybody in the work he loves, teach him how to do it well, and treat him and reward him fairly; then you take away the chief components of wrong-doing, which are idleness, irresponsibility, loneliness and curiosity, aided and abetted by a consciousness of misfitness. Edison remarks that he never had time to break a moral law. (*E. E. Purinton, in the Independent.*)

υ λ

We should equip ourselves as a nation with special governmental agencies for works of Christian neighborliness to other nations. It is unfortunate that such work as the sanitation of Havana, Vera Cruz, and Panama, the digging of the Panama Canal, the direction of elections and the management of the finances of countries like Cuba, Haiti, Santo Domingo, and Nicaragua, must be done by soldiers under the direction of a Secretary of War. It is essentially a work of peace, not soldiers' work; and the fact that the agents are also soldiers creates always a fear that countries so helped may be subjugated. A Secretary of Peace should direct such work. (*The Friends' Intelligencer.*)

υ λ

The place of Japan in the world was described by a wise British newspaper correspondent in Peking when he said, "Japan will follow the lead of America and England. When these two countries unite in a clear policy of unselfish international dealing Japan will join in." (*George Gleason in the Christian Century.*)

υ λ

Organized labor as well as capital is at the cross-roads. If it wants to keep the sympathy of the churches with its righteous objectives, it must restrain its forces from doing the things which, if generally practised, will surely neutralize the gains labor has made during its long struggle to obtain better conditions. (*Congregationalist.*)

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THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No. 18

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

A scrap of paper is all right if it is a certified check.

* *

A friend is worth more than the dollar we sell him for.

* *

This is a heroic age for every church, in which it must live greatly or die.

* *

The confident note in your message is quite as important as the message.

* *

It stirs the patriotism of the parson to find an American Eagle in the contribution plate.

* *

The customer is considered by the wise business man; ditto the layman by the wise minister.

* *

It is noticeable that the minister does not object to the one-man church providing he is the man!

* *

Any church desiring a new and better minister can get him by sending the one it has to the great Convention in Detroit.

* *

We should welcome Mr. Ford's "tin cow" at the parsonage if we had not been living on tinned milk for the last several months.

* *

Until our "Comrades" got on the job, we had a pretty bad case of profiteering, when our men were living religiously on the over-taxed energy of the women.

* *

To keep your minister young, active, and progressive see that he attends the next National Convention of the Y. P. C. U. And as he goes to represent your church, see that the church pays expenses.

* *

There was a man who claimed he supported the church. When his mother-in-law died he spent ten dollars for flowers, and two hundred on the undertaker, and never gave the strange minister who officiated a cent; but the man boasted he threw all his business to that church!

* *

To Our Readers

You may not receive a *Leader* next week, or some week soon. There are indications that the printers' strike may spread after the first of May. It does not in the least affect our own office. Those who work with us here are members of the *Leader* family, giving their best at all times with unselfish loyalty. But we have no press room, sending our forms to an outside plant. When and how, if at all, a time may come when we can not get a *Leader* printed no one can say.

* *

Therefore the Church

The enlightenment of the world does not remove the world's dependence upon God, but only gives it new forms of expression. The wiser a man becomes the more truly does he recognize wisdom. The more spiritual he is, the more nearly does he come to a comprehension of God who is spirit, and seeking to worship in truth his services become less formal. But while man is human he can not be divine. While here on the earth, he is a union of body and spirit which should be in perfect balance. But spiritual things can be grasped by the physical only as they assume a physical form. When Jesus told the woman at the well that the time would come when men would worship God neither at Samaria nor Jerusalem, he did not mean that they would worship nowhere, but anywhere. Worship could be just as pure anywhere as at Jerusalem, but it must be somewhere. Now behold, all these statements are commonplace and self-evident; there must be fitting times and places for everything, including worship. Therefore churches.

* *

OF SOIL AND TOIL

THE complaint is prevalent that employers are shutting workingmen away from work. But employers say that workingmen practically deserted work long before any decree of divorce was entered on the record. It is their claim that they who now are idlers flirted with idleness while still supposedly married to work, and that their relations with this brazen courtesan became the subject of many not unemphatic remarks. They say that the workingmen are idle now because they have forgotten that a fair day's wage was born an inseparable twin to a fair day's task.

By inherited wealth, or by acquired pull, or some other deliberate misfortune, a man may elude what is commonly called toil. But, whether he wear broadcloth or hand-me-downs, he can never escape the

record of his own evasion. It is written in the consciousness of all the men and women whom he knows and many whom he doesn't know, but who know him. Even his chummy comrade-parasite senses the truth at times. So does this toil-draft evader himself. For, in the cabinet of his narrow mental council, there are filed—though never approved and seldom read—many carbon copies of the minutes of the neighborhood's social consciousness.

The idler is a spiritual suburbanite. He resides just outside the edge of large concerns, whence, at will, he would dart in and seize an allopathic thrill at a homeopathic expense; a social commuter who demands the maximum sources of income and the minimum tax-rate; an ego who thinks to open the sluice-gates of in-go and blockade the channels of out-go.

But, while it may be sometimes possible for a man to escape toil, it is not the same with soil. Soil is no respecter of persons. Whether or not you cultivate it, soil will cultivate you. It is yours only to choose between the soil of labor and the soil of dust. The idler is a social statuette, a dust-gathering piece o° human bric-a-brac. All the moving inspiration which the sight of him produces is reminiscent of inexperienced sea-faring in the rolling trough of rough waters, when one feels that departure must be close at hand and dreads even its momentary delay.

Deliberate temporary idleness, vacationizing, unrelated to normal rest—or mixed with inadequate energy in days of alleged employment—only modifies the reactions of social emotions.

* *

IT WILL BE DONE

JOHN FITCH tried to make a steamboat. He worked for years and finally constructed a boat that could propel itself by its own steam power. His friends, however, looked upon him with mingled pity and contempt. To build a boat large enough to carry a heavy engine might be possible, but to make a boat large enough to carry a sufficient quantity of fuel was absolutely out of the question. No boat could serve any practical purposes propelled by steam. John Fitch was crazy to imagine such a thing. Quitting his own land, he tried in Europe, but humanity is all off the same piece and he gave it up. Robert Fulton used Fitch's plans, and his steamboat, the Clermont, became famous the world over. He who is rash enough to try must dwell somewhat alone. Fitch, broken-hearted and alone, died at Bardstown, Kentucky.

We may preach the propaganda of trying all we will but let a man actually try and it will be revealed to him how rash he is and how much alone he is. It was so in Columbus' day. It was so at Plymouth.

How many changes we have witnessed in America, and the changes were those things that "could not be done." We could not have a republic. We could not abolish slavery. We could not remove the drink evil. We could not do a thousand and one things which are our common lot and heritage.

This thought is our undoing and spells tragedy for us. We have a number of strong churches that have been built recently where only a few years ago hardly any in our communion thought a church could be built. We have in mind a splendidly equipped and endowed church that twenty years ago the denominational leaders thought had no future. There is another church that is but little over twenty years old. It has been built from the ground up, and is now one of the strongest churches in the city where it is located and one of the strong churches in our denomination. There are numerous other instances that could be given. Now, we are at the entrance of a new day and doing should be the order of this day. There are scores of cities where we have no liberal preaching, either Unitarian, Universalist or Independent. The call from such cities must be heeded if we are to be really evangelists. It is the fool who hath said in his heart, "It can't be done."

* *

RURAL PREACHING

PANACEA venders for rural church problems persistently repeat the need for rurally minded ministers, and equally persistently cite as an example of a properly-rurally-minded preacher one who can see God in a corn-field, who can show salvation in centralized schools, who can reveal the spirit of Christ in good roads, and who can teach the Bible in the language of the fields—all of this apparently from the purely local viewpoint, preached and practised in terms of God, Christ, the Bible and *local* needs. Alas, where in this plea for a rural minister is the greatest factor in religion besides God Himself, namely, humanity as a whole? God and Man! Humanity throughout the whole universe! God and local man are not sufficient, and yet the books, the conferences, the commissions on rural churches, have not yet issued the challenge to preachers to interpret world-wide humanity in terms of corn, live-stock, farm homes, and the language of the fields. He who can speak of snow and its effects in the language of cotton helps unite the North and South. We need preachers who can speak of international relations from the standpoint of rural products and rural homes, who can preach salvation of oppressed nations in the language of producers from the soil, who can teach a new social order in the phraseology of farm machinery, of rural education, of wheat distribution, of price fixing on hogs, of the use and abuse of milk by city dealers, and of a thousand and one other direct rural interests, including always the individual human element, for nowhere is human interest more strongly appealing than in the rural fellowship.

To preach in terms of general laws, justice, industry, politics, society, and economics leaves still a gap between world affairs and the purely rural mind. This gap can be bridged only by the direct connection of world affairs with farm equipment, farm products, and farm life. Farmers' organizations, from local co-operative efforts to the state activities of organized farmers and to such national movements as the Farm Bureau, are more and more meeting this need. Again the Church is challenged to bestir itself.

Not only the spiritual and theological and local interests of religion, but also and especially the great throbbing world interests of humanity, must be mastered in rural terms by modern rural preachers.

A Unitarian Estimate of Dr. Chapin

The Rev. J. T. Sunderland, D. D.

PROBABLY most Universalists would agree that Dr. Edwin H. Chapin was the greatest preacher in the entire history of their Church. That is saying much, but not enough. He was one of the most eloquent and powerful pulpit orators ever produced by any Christian body in this country. During the Civil War and for two decades after, there were in New York City three very eminent liberal preachers who were friends and coworkers, and much associated together in the public mind; they were Henry Ward Beecher, the Congregationalist, Henry W. Bellows, the Unitarian, and, last but by no means least, Dr. Chapin, the Universalist.

As a pulpit orator Dr. Chapin holds not only a high but a unique place. It is difficult to compare him. No one would claim that he had the amazing, the almost limitless, range of intellectual resource of Beecher; possibly he was less inspired than Bellows at his best, and less spiritually uplifting than Channing, as certainly he was less learned than Theodore Parker and less poetical than Collyer. But he had a power all his own—a power which was sometimes tremendous, in its nature partly intellectual but still more moral, spiritual and emotional, by means of which he gripped his audiences as with a hand of steel, held them fast and carried them with him whether they would or no. I think that if we could imagine George Whitefield transformed into an American, given a richer culture and a wider intellectual outlook and set down in New York as pastor of a Universalist church, we should have a pretty fair representation of Dr. Chapin.

In Chapin's discourses the thought element was always fresh and valuable and sometimes rich, yet it was not as a thinker, but as an orator, that he towered above his contemporaries. Dr. Bellows, who knew him so well, and who worked by his side not only in religion but in so many other good causes, has left on record this fine description of him:

> "Chapin was a rhetorician of superb richness and flow, streaming into musical periods, and breaking into felicities of speech and phrase with unfailing copiousness, ease, and grace. But his chief power, and it was his to an almost unexampled degree, was in his immense capacity of emotion. A great ocean of feeling lay back of his thoughts, and often bore them on with irresistible surges of passion, so that his hearers were carried away as by a tidal wave. No one who ever heard him at his best could wonder that for thirty years or more he was as much a favorite on the platform and in the lecture-room as any man who ever entered that field, Beecher not excepted. His genial humanity; his ardent patriotism; his power of adding the graces of a most brilliant rhetoric to his well-chosen thought supplied by a constant reading of the most fresh and aromatic literature of the day; his humor and wit; his grand voice and hearty inspiring manner; his noble heart beating under mighty lungs and animating his stalwart frame; his excellent articulation and graceful gestures; his capacity of glow, which never failed in any public address, making what only smokes under the heat of other orators to flame from his lips—all this directed by capital sense, a careful avoidance of extremes of opinion, and all eccentricity of thought, and commended by a painstaking finish, which he never allowed himself to forget or neglect, made him par excellence the people's orator."

Dr. Bellows narrates an incident in Chapin's life which strikingly reveals the power of his oratory over even the roughest natures. In the early part of his ministry in New York, at a public dinner of printers, where a military company was present either as guests or as an escort, an uproar arose, under the influence of wine, which threatened the whole occasion with disgrace. The presiding officer and several of the public men present tried in vain to still the tumult and bring the disorderly military, already coming to blows, to their senses. The disorder increased and seemed uncontrollable, when suddenly Dr. Chapin arose, and in tones of thunder (for if any man in America could thunder, it was he) commanded and compelled their attention; then by his eloquence, his tact, his appeal to their manhood, his sternness of rebuke mingled with deference of manner and humor, he interested the rioters and drew them away from thought of their quarrel, and did not sit down until he had stormed, coaxed, shamed, and subdued them into quiet and order. Dr. Bellows declares that it was the greatest triumph of off-hand speech, employed at a critical and perilous moment, that he ever saw.

Dr. Miner of Boston, who knew Dr. Chapin as well, perhaps, as did any of his contemporaries, gives the following description of his oratorical power:

> "Any person who was accustomed to hear Dr. Chapin during the years of his strength can recall hundreds of instances wherein at the close of every general division of his sermon or oration there was a finishing climax which seemed to gather up the whole preceding discussion into a single proposition and hurl it as a thunderbolt into the hearts of those who heard him. And not unfrequently in his perorations he would close with such a glow of rhetorical grandeur and beauty that the audience would well-nigh spring to their feet."

From my own personal recollections I can testify to the truth of these descriptions of Dr. Bellows and Dr. Miner.

Possessed of such extraordinary popular power as an orator, it is no wonder that for a quarter of a century, during six months of each year, Dr. Chapin had all the calls for lyceum lecturing that he could possibly fill all over the Northern States, frequently requiring him to be gone from home from Monday morning until Saturday night. It is no wonder that temperance societies, and peace societies, and reforms and philanthropies without number, were constantly besieging him for lectures and addresses. It is no wonder that his church in New York became a leading Sunday attraction for visitors from all parts of the land. It is no wonder that he built up a strong society, and made Universalism better known and more honored in New York and throughout the country than it had ever been known and honored before.

Dr. Chapin has permanent claims on the honor of all Americans in the fact that through forty years of public life he was not only a teacher of the very highest ideals of religion, but also a constant and powerful champion of such great causes of human welfare as anti-slavery, temperance, and peace.

His claims upon the love, regard, and honor of the Universalist denomination are especially strong. The single fact that he built up a large and influential Universalist church in New York City is enough to give him an important place in the history of the religious body with which he was connected. But he rendered his denomination a still larger service. I think I may justly say that he was the most successful popularizer (in the best sense of that word) of the Universalist faith that we have ever had in this country.

Dr. Chapin was not one of the earliest pioneers of Universalism in America. He was not called upon to take part in the hard battles by which it gained its first foothold and justified its right to an existence as a Christian faith. Those severe and necessary battles were fought by John Murray, who in Gloucester, Mass., in the year 1779, organized the first Universalist church in America; by Elhanan Winchester, pastor of a Baptist church in Philadelphia, who in 1781 avowed Universalist doctrines; by Adam Streeter, Caleb Rich, and Thomas Barnes, ministers in different New England States who very soon after these dates joined the new and as yet all unorganized movement. This was the first generation of Universalists in this country, the generation of the real pioneers.

In the second generation rose such valiant and efficient preachers, writers, debaters and champions of the new faith as Hosea Ballou, Walter Balfour, Thomas Whittemore, Sebastian Streeter, and Sylvanus Cobb. These were strong men, and although the opposition was fierce and unremitting, the new cause went steadily forward under their heroic and able leadership.

At the beginning of the third generation Edwin H. Chapin made his appearance. Not a fighter, not a theologian, not a debater, a man of peace, a man of broad sympathies and of a deeply religious nature, and possessing, as we have seen, the very first order of oratorical gifts, he came upon the stage to fill an altogether new place and do a new but by this time greatly needed work for the young denomination.

It is to the credit of Universalism that it arose among the common people, as did Methodism, and as did Christianity itself. It was the instinctive revolt of the unspoiled human heart against the dark cruelty and injustice of Calvinism; it was a nobly impassioned declaration to the world that the God of true Christianity, the God whom Jesus called Father, could never eternally damn any of His children.

By the time Mr. Chapin began his ministry this more humane and reasonable faith had gained a hold upon the minds of many people in New England and the Eastern Middle States, especially in the smaller places. It now needed a man so tall that he could be seen beyond New England and the Northern Atlantic seaboard, over the whole land, and of such commanding ability as to arrest the attention, more effectually than had yet been done, of the educated and more influential classes. Such a man appeared in Edwin H. Chapin.

It used to be widely charged against Universalism that it fed on controversy and cared for nothing else, but here was a man who preached more fervently than any and yet who indulged in almost no controversy at all. It was charged upon Universalism, as it is charged upon every advance movement in religion, that it was merely negative and destructive in its tendencies and aims; but here came a man who, standing on the platform of Universalism, preached the most positive and constructive of gospels.

It was declared that Universalism was not favorable to piety; with the rejection of the doctrines of eternal punishment and vicarious atonement it was said there was no longer any motive for piety. But here was a man preaching and exemplifying the very opposite of this, and showing that piety may grow luxuriantly and bear beautiful and copious fruit, based upon the sweet, reasonable, inspiring doctrines of Universalism.

It was widely urged that Universalism was an unsafe foundation for ethics; break up the popular belief in hell, and it was said we shall have men bursting the bonds of moral restraint, and crime and sin running riot everywhere. But here came a man preaching virtue and morals with a power and success surpassed nowhere, and showing to the world that there are other motives for doing right and living good lives, not only more noble, but far more effective in their practical operation in society, than the motive to escape hell, and gain a selfish and unearned heaven.

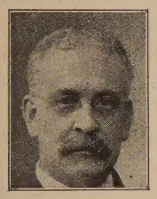
In all these ways did Dr. Chapin do much to answer the objections that were urged against the form of faith he had espoused, and to commend that faith to intelligent, thoughtful, and religious minds everywhere. Furthermore, in all his public career of extraordinary popularity as a lyceum lecturer, he never shrank from being known as a Universalist. Stoutly he held to the name, and the principles for which the name stood. Well he knew that ignorance of Universalism and prejudice against it were everywhere. Scores and hundreds of times the fact that he let himself be known as a Universalist brought upon him slights, loss of lyceum engagements, indignities of one kind and another. But no matter. He was neither a hypocrite nor a coward. What were convictions worth if a man was not willing to suffer for them? Popularity or no popularity, lecture engagements or no lecture engagements, he would not desert or even hide his principles. Thus through the nation-wide influence which he won for himself by his high character and his great ability, in spite of the bigotry of his foes, he was able to do a far-reaching and lasting work in popularizing Universalism, and in commending its high gospel to thoughtful minds in all parts of America.

Whether Universalist churches have become as numerous in this country as we could wish, or not, there is no denying the fact that the two great correlated doctrines that are central in the Universalist faith—namely, the Universal Fatherhood of God and universal salvation of the race, or the final harmony of all men with God—are taking a powerful hold upon thoughtful minds in all churches and outside of all

churches. Among the men who have prepared the way for this by removing prejudice and holding up the Universalist faith in its positive, its constructive, its most winning aspects, I think we are compelled to say that no one else has been so widely influential as Edwin H. Chapin. This is an immense service for any man to have rendered, not only to Universalism, but to the Christian religion.

Editorial Correspondence

From the Southland



A SCORE of ministers on the porch is some sight, and likely to discourage the mephistophelian impulses of make-believe saints and genuine sinners. They were not on my porch, but I was on theirs. Just happened around as one of the "Brethren," to hear a distinguished layman tell us what we ought to know about our work, and how we ought to do it. I am very familiar with ministers all over this big country of ours, and not a few over the big water. And I have found them all alike, although very dissimilar! And I am also fairly well acquainted with the genus layman; he is a composite. The church without laymen would not be a church; the church all laymen would not be even a ladies' sewing circle!

Because of my wide experience this gathering of Southern ministers had a peculiar interest. And as I was to work with them in all the common interests of the Christian Church, I naturally wanted to see of what sort they are. They are a good looking lot; this refers not to physical beauty, though each has a moiety; nor to gorgeous raiment, though some had the faith to wear belts, while others put their trust in suspenders! All seemed well fed, which shows that they have adapted themselves to the cafeteria and the kitchenette to eke out the illusive and unsubstantial church supper. Generally they were good natured, though a few seemed to be taking life rather too seriously and skillfully avoiding getting much sunshine in their blood. There was cordiality among those who knew each other, but just a little reluctance in welcoming the theological Lazarus at the gate! But it is recorded that Lazarus—the humble Lazarus—got back at the sumptuously clad and fed rich man in the day of judgment!

Perhaps they would have been more genial and laughed more had it not been for the impressive layman present who was to address them. In comparison with any group of ministers I have seen in the North and West, and even those across the sea, the occasion had just about as much hilarity as a funeral! And yet they were a wholesome looking group, and it was easy to imagine that under favorable conditions they could let go and be real human. With the most vital and serious message ever entrusted to men, too many of us have failed to imbibe the glorious faith which assures us of the glory of serving and the certainty of accomplishment. Incidentally the speaking layman mentioned the foolishness of the long face being the symbol of the Christian, showing how by the process of evolution he was getting a new vision of the Gospel and its message! But here were a score of ministers, all working for the same end, though in different ways, each supplementing the others, coming together, yet having no word of good cheer unless they had been formally introduced! They reminded me of the Englishman who could not help the drowning lady from the water because he had not been presented!

Now the layman is the biggest factor in the church and worthy of all honor; his sympathy is a necessity, and his advice is to be taken—in moderation. It is always interesting when they tell us what to do and how to do it—just about as interesting as it is to the business man when his minister tells him how to run his business. The minister of any particular worth has given years of study to all those important questions, and if he has not talked about them it is because he has been too busy doing them. A great deal of his work is hidden by a sacred confidence, but the busiest man in any city is the Christian minister, and, in a way, he is the wisest man, even if he can not tell all he knows. There are exceptions, of course! There are those who are like our avocadoes—when just right they are enjoyable and wholesome; but some are too green, some are too ripe; some people do not like them under any condition; some will not stand shipping, and others should be shipped out and cast into the sea. So likewise is it of some ministers. But the whole tribe, taken by and large, forms the biggest asset of civilization. Still, there are some things the wise layman can tell them.

Mr. Bryan has at last been elected. I have always been sure it would come to him. I am not sure I ever could, or ever can, vote for him. I did not vote for him on this memorable occasion, because I could not, not being a member of the Dade County Ministers' Association; but he was elected an honorary member, and now I don't know whether he is a minister or a layman. But I do know he came to speak to us as a layman, and out of his wide experience he gave some very good advice, and crowned with honor the Christian ministry as the most noble calling. In recent years he has been so close to the real ministry, and has so continuously preached from the pupit and the platform, that, verily, he is not far from the kingdom of ordination, so close that he appears to have caught one of the most dangerous diseases to which the ministry is subject, and that is intolerance. He told us that the dominant belief would control our speech and action; and just now his special obsession is the danger of the doctrine of evolution, and he wanted to enlist all the ministers in a campaign against it, especially in our public schools.

When a man believes anything I like to see him stand up for that. I do not believe a better thing could be done to and for the Christian Church than to institute a campaign of real old-fashioned honesty, when every man shall speak truth to his neighbor, and not go round hedging! But there are positions about which there may be a diversity of opinion, and

there may be truth on both sides, and the whole truth can only be secured in the aggregate. There are cases where the primary truth, that which is useful, is masked or handicapped by the non-essential. It seemed to me that Mr. Bryan was appealing for the glory of what Joseph Cook used to call "the essential Christ," and then covering the essential Christ all up with his own particular method of getting him.

I once wrote a little parable to this effect: Two men were traveling through a deep valley and presently became lost in the thick tangle of underbrush and were in sore danger, not being able to determine their way. When despairing of being saved, they looked up on the side of the mountain, and there, half-way to the top, stood a man, who, because of his elevated position, could overlook the whole situation, and he called to them and pointed the way that would lead them to home and safety. But the men, instead of following his directions, fell to quarreling as to how he got there; one said he came down from the top, and the other that he came up from the bottom, and they quarreled on until they starved to death. This is not unlike the religious situation: Here are we mortals lost amid the mysteries of life, while there upon the heights stands the glorious Christ, pointing the way which will lead humanity to happiness, and home and heaven; but instead of our following his directions we, through our churches, are quarreling as to how he got there; some insisting that he came down from heaven, others that he came up from earth; when the one regal fact is that he is there on the heights and that by virtue of his position he can point out to us our way.

F. A. B.

The Life of a Japanese Student in Tokyo

The Rev. Samuel Gilbert Ayres, D. D.

THE Universalist Comrades have set before themselves the splendid task of building and supporting a home for young men in Tokyo. The home, it is presumed, will be occupied exclusively by students who are in the city attending one of the many schools or universities for which the Japanese Capital is famous. It is doubtful if there is any city in the world where there are more young men attending institutions of learning than in Tokyo. Narada University alone has over ten thousand students. The Imperial University has a student body of seven thousand, Keia almost six thousand, and Meiji over five thousand. Then there are many others too numerous to mention with over a thousand young men in attendance every day. Besides these there are the great middle schools, resembling somewhat our American high schools, where thousands of boys are earnestly studying with the great and worthy ambition of being able to enter one of the colleges.

It is no easy task to matriculate as a student in any of the universities mentioned. While some of them are financed by private corporations, they are all under government control and the examinations call for many months of hard study. The American college student can have but little appreciation of the constant and almost unending grind to which the average Japanese young man must submit if he is to pass from middle school and finally to college. The examinations are in large part competitive, and less than half who take them secure the coveted honor of passing. This of course only applies to the institutions of high rank. But it is to these that the ambitious young Japanese wishes to go, and when he fails to pass life for him loses its interest and brightness, and oftentimes he puts an end to it all by shooting himself, or plunging a dagger into his heart. While it is difficult to get any figures, it is said that the number of suicides among young men who fail in their college examinations is on the increase. For to-day in Japan it is almost a necessity for any young man who desires a good business or government position to be a university graduate. The banks, the import and export houses, the large and growing commercial interests, the government, one and all demand the college man, hence we can easily understand what failure to get into the university involves.

Now this student who enters is oftentimes a country boy. He knows but little about the life and temptations of a great city. He is practically friendless. He is but seldom a Christian, or if he has been one at home he finds it exceedingly difficult to be loyal to his ideals in the university. He soon discovers that there are so few Christians among the student body that they count for little or nothing. Christianity is sometimes ridiculed even by the professors, and unless he is an exceptional young man he goes with the crowd and forgets the teachings of the great Master.

His life as a student is a lonely one. Unless his parents have more than average means, or he has some relative in the city, he lives in a house in a narrow, dirty street. His room is seldom larger than 9x9. Here he not only studies, but eats and sleeps. He has no social life with the family, or any contact whatsoever with fine, sweet, strong womanhood. In college he has little or none of the spirit of youthful exuberance so manifest among men of his age in America. There is no fraternity life, and if he has not an abundance of time and money, and is willing to run the risk of failure in his examinations, he is barred from athletics.

Or perhaps our student has parents who are well to do and can afford to provide him with sufficient means so that he can live well. He therefore lives in a good boarding house. His surroundings are pleasant, and he may look out of his room into a pretty Japanese garden. Our other student has some dirt to contend with, and but little sunshine to come into his room to bring some light and heat in the cold, damp winter days. This well-cared for student has whatever money can buy. His room is clean and bright, and he exhibits with pride a prettily figured rug which he has spread over his mats. But as we go through his boarding house we look in vain for any room where the young men who live in the place can come together for a chat, or a sing, or a common meal. There is no parlor or dining room. Here, as in the poorer dwelling, there is no opportunity for any large measure

of sociability. Life is lonely, and in the house a good time is impossible save within the narrow limits of the little room in which he is virtually confined.

But our Japanese students, like our boys at home, can't spend all of their time in eating, sleeping or studying. The nature of youth, unless it is abnormal, will not and can not stand such a *regime*. There is a longing for close contact with one's fellows, and for the relaxation which can only come as one gets completely away from the scenes and the routine of the boarding house. What do these boys do to supply their need which their god-given nature demands? They can get out and walk the streets, looking into the faces of the crowds, or gazing in an occasional store window. But youth must indeed be bereft of red blood and quick pulses if it can be satisfied for any length of time with this sort of thing. It craves companionship, and desires a fellowship which grows out of an interest in which others are concerned. Man is a social animal, and he craves association with those like himself. Where does our student find it? He is not in the university long before he learns of an upper room over a certain restaurant where congenial spirits gather to eat, to drink, and to play. Here a young man may forget all his loneliness, and, if you please, love, honor and virtue, within a short time. Walk with me some night as I go to the Mission, and I will point out two of these places into which I have seen hundreds of young men pass. College boys, yes, for they are dressed in their uniforms. When I pass on my way home they are singing and shouting; now and then one reels forth on his way back to the silent, lonely room.

"Alas," said a Japanese friend, as we went by one night, "that's the only way those boys know how to enjoy themselves."

If not this perhaps they go to the movies. Are there good pictures in the movies? Yes, but I don't think many of them get to Japan. Those that do are high priced, and not many students can afford to patronize them. You know what the poor ones are. The Japanese are beginning to make them, but those to date are neither happy in conception nor ending. They are gloomy and tragic, and one comes away feeling that life is hardly worth while when the "cruel clutch of circumstance" rules so triumphantly and completely. The American makers of moving pictures have a great mission and opportunity in Japan, but they have shamefully neglected it, and because they have the moral tone of Japanese youth is lowered. Our student may spend some idle moments in the putrid atmosphere of the movie theater, but he comes forth with less desire to do his best, and with nothing to help him when once again he must face loneliness.

Now we come to the darkest of all the pictures in the life of our student. No false modesty must deter us. The social evil is not obliterated by any means in our western world, but it does not flaunt itself in one's face, nor is it sanctioned in any way by the government. The prostitute in America has neither influence nor standing among decent people; but in Japan the geisha has a recognized place in both the business and social world. She is carefully trained for her business, and possesses every art of manner and person to lure her victim to destruction. It is no secret as to where these women may be found, and it is to them that our student may resort, finding merry, attractive companions who with song and wine help him to banish care, and people his lonely world with friends. Do the students seek these women? We have no statistics, but physicians and teachers tell us that hundreds of them do, not only paying the price of moral debasement, but contracting diseases which are beginning to play havoc among the new born children of Japan.

The Christian Church in Japan is not blind to this condition of things. For years it has sought the student. It has invested thousands of dollars in educational institutions where the great ideals of the religion of Jesus might be imparted. The homes of missionaries everywhere have been open to these young men, and through the confidence and friendship thus created many a student has found refuge and strength in hours of loneliness and temptation. The Y. M. C. A. has done a splendid work for hundreds of these young men. It has been conducted on broad lines, and has had a warm welcome for every student entering its doors. But the greatest work has been done by the dormitory conducted under Christian auspices. Here the student has lived, and here through the influence of some wise, earnest Christian friend he has been kept from all loneliness and temptation, and moulded into a strong, valiant soldier of the cross. These dormitories have passed beyond the experimental stage. The Y. M. C. A. has conducted a number of them for years, and those whom I have consulted in reference to them affirm enthusiastically that they represent the most satisfactory work which the Association is doing.

These young men, because of their need, and because of our ability to be of service to them, are calling to us. Many of them come to our services. They come and go. The warmth and light of the church attract them. Then they go out into the great maelstrom of the city, and back into the current which, as yet, bears them away from Christian influence.

The other evening one of these young men came in to listen to one of my Tuesday evening addresses. As he passed out I shook him by the hand, and handed him my card. Here before me lies a letter that he wrote me. Let it plead the worthy cause in which our Universalist men have enlisted. He writes:

> *Dear Sir:*
>
> Last night I was quite a stranger to you. Although this, you have treated me so warmly for which I express my hearty thanks to you. I am glad that I can attend to your church, and I can hear your lecture. I am happy I can brighten my character and warm my lonely heart. "Come unto me, you helpless men" is said by the Lord. Whenever I meet some tender hearted man I recall this verse. Again I render thousand thanks to you.

It is just such men as this who ask you for help, my brother Universalists; and I greatly rejoice that you have decided to build for them a protecting roof, a shelter from the storms of a great city. Your work, yes, but God's also. It is the task to which Christ has appointed you. These young men call to you. I pray that you may remember that "the King's business requireth haste."

Joseph Smith Dodge

The Rev. John Coleman Adams, D. D.

THE passing of Dr. Dodge, April 13, takes from the roll of the Universalist ministry one of its most famous names, and awakens rich memories in the minds of those who were the contemporaries of his active years. He lived to a ripe old age, and survived most of those who were his associates and friends in the years when he did his most brilliant work. For many years the growing infirmities of age forced him into the ranks of those "who only stand and wait." But while he wrought he had few peers, either in the pulpit or at the council-tables of the Church. He had an insatiable appetite for work and took upon himself tasks that would have broken an ordinary man. But his fine physique, his systematic habits and his rare intellectual endowment enabled him to toil without worry and to achieve without fatigue.

It was during the Civil War that he was drawn into the ministry, taking on as an avocation what is counted a sufficient vocation for most men. The pastor of the Stamford church desired to enter the army as a chaplain, and in order that he might be released, Dr. Dodge, at that time one of the leading dentists of New York City, was ordained to the ministry and took his place as the minister in Stamford. He was then twenty-nine years of age. For nearly fifteen years he served in that capacity. During all this time he continued to practise dentistry and gave his services without compensation to the church which he loved to serve. He came rapidly to the front as a preacher and administrator, and was a welcome addition to the leaders then in service. He was a born master of public speech, with a style and temperament all his own, thinking upon his feet with a force and a grace quite beyond the reach of most men. He spoke always without notes and with an orderly diction, a direct and simple address, which were the delight of his hearers. He had a clear and comprehensive grasp of theology, and in his presentation of the Larger Faith gave to its great principles a new and broader application. He brought to the fore its ethical and practical teachings and illustrated and enforced its wider scope with power and enthusiasm. He was a frequent speaker at the conventions and conferences of the Church, where he soon took rank with the foremost pulpit orators of his time.

When the Stamford church was called upon to find a successor to its volunteer minister, Dr. Dodge was brought into contact with many of the then younger men of our ministry, and soon became a mentor and spiritual father, or elder brother, to these rising men, tutoring them in the conduct of their studies and their practise of preaching, and especially seeking to convince them that the only way to effective preaching was to face the people without the intervention of manuscript. His study at Stamford was the scene of many an earnest debate in which he spurred them to efforts which to some were the way of success, but to others, without his aptitudes, a path of thorns. He himself had no doubts that anybody could do the thing he advocated and his hearty encouragement was often decisive. His own standards were exacting and high. He loved to do things well, and it was a memorable saying he used to quote to us younger men, "God loves adverbs."

He was early called to the councils of our General Convention, and was always a wise adviser and a leader with vision. His clear common sense never failed him, and was the inspiration of many methods and "ways and means" which have advanced and perfected the administration of our affairs. He was a firm believer in what he called "The Black Missionary," and insisted on the value of printer's ink in spreading the faith. He pleaded for the free and frequent use of illustration in public speech, and was a living example of his thesis.

The time came when he was called upon to choose between the pursuit of the ministry and the abandonment of the lucrative practise of his secular profession. Reluctantly but decisively he felt compelled to hold to the latter, and to decline the openings that offered themselves in some of the more important pulpits of the denomination. It was a hard decision and involved him in a sacrifice that tested his earnest spirit to the utmost. But he continued to respond to every invitation to exercise his gifts for the cause he loved and to serve to the limit the Church he so loyally supported.

Many years ago the writer sat with him in his garden at Stamford talking of the things near to both our hearts. "I am sixty-three years old," he said, "and seventy is in sight on a clear day." He was destined to sail past the pleasant shores of three-score years and ten, past the headlands of four-score, and at last sight the landfall of the Heavenly Country at four-score and seven. And his soul answered the call of the Lookout, "Land Ho!" with unfaltering faith,

> "'Tis my Father's realm,
> This is the coast of Life, not death! All's well!"

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Bears and Goldilocks

THE daughter of Keturah departed upon a journey, and there came unto our home her two children. And it came to pass very early in the morning that they stood beside my bed in their nighties. And I spake unto them, saying, Who are ye that come to disturb my slumbers?

And the daughter of the daughter of Keturah said,

This is my little brother, the Little Wee Bear.

And I inquired of her saying, And who art thou?

And she said, I am Goldilocks; and I and the Little Wee Bear we have come unto the Big Bear's bed, and we want to get in.

And they cuddled down close beside me, and they were very soft and cuddly.

And I said, The Big Bear when he waketh in the morning is Very Hungry, and Very Cross. Peradventure he will open his Great Mouth and at three bites will he eat up Goldilocks, and he will open his

Great Mouth yet again, and will eat the Little Wee Bear at three other bites.

Then did they laugh exceedingly. And they cried out saying, Eat us up, Big Bear; eat us up, Big Bear.

And never since the Seven Stars were set to circling round the North Pole did Ursa Major have an harder time of it than I had then. For they led the Great Bear a very Merry Dance. And by the time he got done with it, he was just about All In. But he was not very cross, and he postponed his Hunger until breakfast. For the children more nearly ate him up than he ate them.

But the children enjoyed the experience, and so did the Big Bear.

And this is the word that I speak unto all Parents and unto all Grandparents, saying,

If unto you God hath committed the care of Little Children, see that ye despise not one of these little ones; but make the most of all the opportunities that come unto you in the few short years while they are children, that you give unto them not things, but yourselves, and not money but your own life. And in giving ye shall receive: yea, ye shall renew your youth, and enter the Kingdom of Heaven as little children.

* * *

CENTENNIAL OF THE FIRST UNIVERSALIST CHURCH IN RHODE ISLAND

The celebration of one hundred years of organized Universalism in Rhode Island at the First Church, Providence, April 10-11, was an event of more than passing interest to the denomination. Among those who have helped to develop and preserve religious liberty, history must accord an honorable place to the pioneer Universalists of Rhode Island.

John Murray first came to Providence in the fall of 1772, and three years later was elected chaplain of the Rhode Island troops. It was one of his earliest followers, Rufus Waterman, who later became the first president of the First Universalist Society when, April 10, 1821, about a dozen people who had accepted the new doctrine assembled in the old courthouse on Benefit St., and there formally organized the society. Apparently, little difficulty was experienced in financing the erection of the church, for a fine building was built, the corner-stone of which was laid June 3, 1822, and the dedication took place Nov. 30 of the same year.

On May 24, 1825, the building was destroyed by fire. Undismayed by the catastrophe, and even while the ashes were yet smoking, the members began planning for the erection of a new edifice, and the following December a church, more pretentious and more beautiful than the first, was completed. This building was used for worship until 1872, when it was purchased by a business concern for $100,500. Perhaps had the public realized how fine a building this old church was, the structure might not have been demolished, but preserved as has been the Old South Church in the business district of Boston. The present building was dedicated Nov. 20, 1872, on the fiftieth anniversary of the dedication of the original church.

The church has been blessed with leaders in both pulpit and pew who have given long terms of faithful service to the cause. Charles Carpenter was superintendent of the Sunday school over forty-nine years. Among its former pastors were the Rev. Cyrus H. Fay, D. D., the Rev. Elmer Hewitt Capen, D. D., LL. D., who left the pastorate to become president of Tufts College, and the Rev. Henry I. Cushman, D. D., who was active pastor from 1875 to 1910. The present pastor, the Rev. R. R. Hadley, is the tenth in a century.

The society was a pioneer in the forward movements of the day. Long before suffrage agitation had made the idea popular, the original by-laws stated that "any female being a pew-holder might be admitted to membership of this Society and enjoy all the privileges thereof." The church was the means of arousing public interest in temperance. Some of the most prominent men in the city aided the movement, Governor Seth Padelford being among those who served as chairman of the meetings.

A fine feature of the centennial celebration was the co-operation of all the churches in the state. The East Providence and the Church of the Mediator congregations united with the

First Church in the Sunday morning service. Mrs. Henry I. Cushman, daughter of Charles Carpenter, gave the historical address at the Sunday school reunion.

The largest attendance of the celebration was at the Sunday evening service when Dr. Joseph Fort Newton was the speaker. He delivered a great sermon on "Preaching the Gospel," giving the people the right kind of send-off for the century that is ahead. Greetings from the denomination were brought by Walter Presbrey of the General Convention.

Monday evening found more than three hundred crowding the social hall for the centennial reunion and banquet. The living pastors, Dr. Cushman, the Rev. Francis W. Gibbs, and Mr. Hadley, were in the receiving line. Prof. Charles E. Fay, Litt. D., whose father was pastor of the church during the Civil War, spoke on the subject, "Boys of '61," while the other speakers were the Rev. Harold Marshall, D. D., the Rev. Henry I. Cushman, D. D., the Rev. Fred C. Leining, the Rev. John Smith Lowe, D. D., the Rev. Francis W. Gibbs, the Rev. Vincent E. Tomlinson, D. D., and the Rev. Frank Oliver Hall, D. D. All the after dinner speakers kept to their texts, and the schedule was followed with refreshing promptness, so that Dr. Tomlinson, the closing speaker, was enabled to bring us on time into "The New Century."

STEPS

Willis Albert Moore

Upon the World's great Altar Stairs
I stand. How many steps behind?
I do not know. Ahead? They seem to reach
Up, up—perhaps to God Himself!
The Past? The Future? None may know.
The Present? That I know only in part.
Some few past steps do I recall:
Self; animal; a child with childhood's thoughts;
Youth with its boastfulness, its pride, its dreams;
Maturity, a steadier step
Upon the stair, and slower, too.
These have I risen upon and left
Behind. Not many steps are held
In memory. The Present calls!
There's Work to do, and Truth to learn.
This Vantage-point must yield its fruit
Of vision, wisdom, power. And then—
And only then—comes the next step.
The next step—always, always that.
Where will it end? When will it end?
Shall I find joy upon the step
Above? Or sorrow? Shall I pause
On this, content with what I have,
And am? I must go on, and up,
And up and on, as I have come.
It is God's will and way. And I
Have faith in Him, and in His way.
The Altar Stairs are His, and I
Am His. The Chancel of His Love
Contains no greater blessedness
Than broken bread of sacrifice
(The lower for the higher step),
And wine of Christ-like fortitude.
These are enough! So, by the Light
That shines upon my Altar Stairs,
I take my way, in hope and faith,
And knowledge of the Good that is.
Each step will bring its vantage-points,
Each give the power to take the next.
And thus, through all Eternity,
Man rises toward the radiant light
And likeness of his Father, God.

* * *

NEW MEN IN OLD PULPITS

J. Fort Newton at Church of Divine Paternity

Facing New York's great breathing place, Central Park, at 76th St., stands the beautiful edifice of the Church of the Divine Paternity, a monument, as a memorial tablet therein tells us, to the "untiring zeal and hopeful patience" of Dr. Charles H. Eaton, who for twenty-one years, and until his death in 1902, was its honored and influential pastor. To-day there stands in this famous pulpit beneath the warm colors of the painting of "Christ Washing His Disciples' Feet" which flanks it, Joseph Fort Newton, who has returned to America from the pastorate of City Temple, London, where during the stress of war, fortunately for both nations, his spirit and tongue interpreted the true America to our kindred across the sea.

Crowds do not throng the edifice. He makes no bid for the curiosity seeker, nor for those in quest of sensation. His hearers receive food in abundance for thought; but simultaneously their spirit life is much enriched, though his style is remarkably lucid and simple. In a recent sermon he declared: "The faith of Jesus is as simple as the prayer of a child, and yet so profound that the greatest mind can not fathom it." In that sentence is a suggestion of Dr. Newton's theology, and also of his formula for preaching. Simplicity and profundity are not contradictory terms.

Twice honored with the title of doctor, once of divinity and again of literature, his sermons bear evidence that both were worthily bestowed. He glows with the spirit of God's power. "Christianity," he recently told his congregation, "is a revelation by incarnation, the Word become flesh; the invisible humanity of God walking with us, sitting at our table, and breaking the bread of life." And again, "When we see the glory of God revealed in the merciful face of Christ, made known in all he said and did and was here below, the Eternal is brought so near that we can grasp a hand in the dark, and the fountain of prayer wells up where before there was a desert of arid speculation."

Strong with the strength of early maturity, erect, with black hair and piercing black eyes, Dr. Newton seizes and holds the attention. His sermons are punctuated with frequent pauses, during which those searching eyes seem, in some wonderful way, to be fixed upon each individual hearer, penetrating to soul depths. His other gestures are few.

Dr. Newton is in great demand as a speaker. He recently finished a tour of the eastern cities, in company with Dr. Jefferson, speaking upon the influence of the Pilgrims. Among those potent forces for righteousness which stem the tide of evil and sordid ambition which threaten to overwhelm America's largest city, one of the most powerful is Joseph Fort Newton.—*T. J. S., in Congregationalist.*

* * *

DEFENSIVE OR OFFENSIVE?

It is a very critical hour just now for the Methodist Episcopal Church. Two years ago we declared to all the world that we were going to engage in the warfare against ignorance, superstition, suffering, and sin as never before since the days of Wesley. We laid our plans. We surveyed the needs. We chose our leaders and we organized our forces. Then we started the campaign and prosecuted it with such vigor and enthusiasm that the whole Church began to move forward as one man to take the world for Christ.

The first engagement was glorious for a self-revelation of high purpose and unusual power. Better still, the encounter was crowned with a victory that inspired mankind in many lands. Then we paused to rest and get our breath, and during the past year a process of inventory and consolidation has been carried on, that we might know the true measure of the triumph. But many have thought we were in camp to stay. No graver mistake could be made than to judge that our final victory has been won. We were not called to a single battle but to an extended warfare. We have finished the first engagement and have done well, but we must fight on until every field is won for Jesus Christ.

We are now beset with the advocates of the defensive policy. Some of them are plain rejoicers in the success of the Centenary and do not care to be disturbed in their joy and pride over a great achievement. "It is enough," they cry. "Behold what the Lord hath done!" There are also many apostles of caution who whisper their warnings as to impossibilities and beg us to "let well enough alone." There are a few downright cowards in the ranks who tremble with fear and see ghosts of awful consequences at the mention of "forward march." Most of the army, however, do not see clearly what God expects of His Church, and the simply boundless needs of the world. They need vision, encouragement, and, most of all, fearless, aggressive leadership.

No more fatal policy could be followed openly or tacitly than that of the defensive. No war was ever won by such tactics. Are we to wait until the forces of evil attack and overwhelm us? We shall surely be defeated if that is to be the plan. The powers of darkness were never so subtle, so well organized, so aggressive, as they are at this very moment. We are in grave danger also, if we remain too long in camp, of losing all that we have gained. Already there are signs of weakening. We are finding it a little difficult to keep up interest, and the pledges are not quite being paid in full.

The fact is that this tendency toward the policy of the de-

fensive must be broken up, and that at once, for the sake of the Church and the kingdom. What if we are a little weary of the fighting? Jesus was often tired. What if the outlook is dark and foreboding? God is with us.

The most important task just now is the immediate consideration of a plan for the future. It is time to block out our strategy for the further conquest of the strongholds of ignorance and iniquity. The consolidation of our gains in the battle just fought must not, of course, be overlooked, but it can not be said too often or too emphatically that the war is not over. The world has been changing rapidly; new problems and new needs have arisen even during the past twelve months. Some fresh maps of the territory must be provided, some new objectives indicated. Stock must be taken of the resources in men and money in the light of the needs bound up with the proposed advance. Leaders must be called and trained. The whole army must be prepared and educated as never before, and the mistakes of the past carefully studied and avoided.

We have been talking in a hazy way about the future and there is a general understanding that the Church is to move forward with the coming years. It is time now for the reduction of talk to the formulation of practical plans. It is none too soon to announce a determined advance.—*Zion's Herald.*

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

MAY 8—REST AND RECREATION

Lev. 23 : 39-43, Deut. 5 : 12-15, Mark 6 : 31-32

Division on Diversions

The gamut of emotional expression has for its extremes fasting and feasting. Each is recognized as a proper religious function in scripture. Some devils can only be cast out when one comes to pray and to fast. But we know also that there are other devils of gloom and melancholy that surrender only when one comes to play and feast. To play is sometimes to pray the best in spite of all the sepulchral interpretations of some religionists. Vacationizing may be for religion and not from it. A week of feasting unto the Lord, while we dwell in booths, such as is commanded in Leviticus, is symbolized in our day only by camping for conventions. By the Old Testament program there was a Sabbath at either end, really making eight days. Somebody has suggested that this arrangement was psychologically scientific, because the Jews needed one day to rest up for the feast and one to rest up from it. But the real thing to teach here is the recognition of the special occasion with its evident intent of diversion involving both rest and recreation.

Divorced from Diversions

Religious leaders have made no more serious miscalculation as to divine demands on human nature than when they refused to allow worship to associate with pleasure. The latter thus divorced went its own sweet way and was courted and won of evil before realizing how it was compromised. Worship, controlled by the austere, then proceeded to denounce the result which had been largely caused by its own original frowning. Retorts from either side gained ever-increasing bitterness, until folks have the idea that the two (worship and pleasure) are entirely unrelated. To annul the divorce obtained by false pretense is a modern religious job. Commanded details of ceremonial rejoicing typify what we have come to call supervised play or recreation. Those details differ much from the details of our modern custom. But the principle differs not so much. The supervision provides regulations or rules which recreation needs as a service of worship needs an order of service. Such supervision involves restraint from over-indulgence as much as it does recreational guidance. That recreation acknowledges the need of rules is a modern reaction toward a common meeting ground with worship. If religious leaders are not insanely obstinate they may again arrange for the association of those who thus play with those who also pray.

Dogmatic Domination of a Day

Related immediately with the season of feasting begun and ended with days of "solemn rest" which were to be kept as Sabbaths, we find in our lesson text the direct command concerning Sabbath observance, as inscribed in Deuteronomy. Again details are amplified and too frequently we have so fixed our gaze on the details as to forget the principles involved. Jesus went back to the principles when he said: "The Sabbath is made for man." The emphasis on "observe" should be on the "serve." There is no possible holiness in a day without wholeness. To segment Sunday by the dogmatic demands of either the Christian pulpit or the commercial profiteer, is to miss the mark. It is only absolute intolerance that declares that God can't play golf, as much as it is intolerance that declares that God does not preach because He could not be heard through the particular sermon that one once listened to. The sunshine of a summer day affects the Sunday attendance at the picture show much more than the dreary declamations of the church against such forms of pleasure. The suggestion is obvious: substitute something better and human nature solves the problem without nausea.

From Servitude to Service

Sabbath remembrance was intended to recall to the Jew his emancipation from bondage. It was not to indicate the substitution of one servitude for another. He was in it told of holy, or whole, freedom. It can not be divorced from Israel's right to "choose now whom ye will serve." Its obligations were to be those of voluntary assumption. The Sabbath stands for liberty, not for shackles imposed by anybody. The teaching of Sabbath observance should be prophetic of coming emancipations, justified by the precedent of providential guidance completed in former ones. These have included intellectual, emotional, and spiritual emancipations as well as physical. Those are the four heads under which Jesus classifies the powers of man with which he should love (and naturally serve) God. The really "holy" day is made for the "whole" man.

High Test of Democracy

Liberty and license are often thought of as interchangeable words. Who takes license for liberty finds himself confounded by a case of mistaken identity. Liberty never comes as a solved problem. Liberty puts "at hand" the kingdom. It is human opportunity. The high test of our democracy is whether we properly use of our own volition the opportunity which in days of former human ignorance was controlled by autocratic mandate. Human high tension must be interrupted. Jesus and his disciples were engaged in "doing good." But even such commendable occupation requires "leisure so much as to eat" as its minimum. Therefore, with still more healings to be performed, more principles to be expounded, he calls his disciples to "come ye yourselves apart into a desert place." Simply to "rest a while" was the declared purpose. Self-control is sometimes evidenced in what looks like a retreat. Many a man has gone to an asylum or his grave because he did not recognize the need of rest and recreation, or, recognizing it, has thought the business couldn't run without him. Lack of self-control induces some other control. Divine law can not be disregarded without invoking its penalty, but especially as to details some proclaim that what they happen to think must be what God thinks. To discover their mistake necessitates your own decision.

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Just, Impartial, Unchangeable God

Now this is the one will and work of God in and through nature and creature. From eternity to eternity He can will and intend nothing toward them, in them, or by them, but the communication of various degrees of His own love, goodness and happiness to them according to their state and place, and capacity in nature. This is God's unchangeable disposition toward the creature. He can be nothing else but all goodness toward it, because He can be nothing toward the creature but that which

He is, and was, and ever shall be in Himself. (*Quoting William Law, Closet and Altar, the Congregationalist.*)

Christianity—the Last Resort of Christians

Two great tasks stand out clearly before us. The first is the freeing of religion from the ecclesiastic, and the second is the reunion of education and religion. . . . Now sectarianism is a vain attempt to find a short-cut to Christlikeness apart from being Christlike. It has become plain, however, to most of us that nearness to God is a matter of character. . . . But if one sect does have one exclusive ray of Christlikeness in its keeping, it could not be hid. It would show in business life. The freeing of sectarianism from superstition would kill all that is bad in the power of the ecclesiastic. Let it be made clear that sectarianism is only a method of meeting different people's needs. . . . Supersition is always at base negative, religion is always at the base positive. The only valid sectarian position is this: "I love this form of religious service because it helps me to live better, and I want to show you by my life how much help I get from it, perhaps you may come to love it too." . . . It remains to be seen whether the operation which severs the unnatural conjunction of religion and ecclesiasticism is a possible one. It may be that the sects are too inexorably intertwined with ecclesiasticism to survive the attempt to disentangle them. If so in the schools themselves will arise again the true spirit of real religion and the churches will go into the discard. But the hope of all good men must be that the sects will see the light in time to save for religion all that is good in the church as an institution. (*J. Edgar Park, in Christian Century.*)

Christ's Church

Creeds and confessions? High Church or Low?
I can not say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Savior, Jesus.
I think to all, or none. Not curious creeds
Or ordered forms of churchly rule he taught,
But souls of love that blossomed into deeds
With human good and blessing fraught.
On me nor priest, nor presbyter, nor pope,
Bishop nor dean, may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-like deeds.

(*John Stuart Blackie, in Christian Century.*)

Religion—or a Religion

Students realize how diverse are scholarly views on what religion finally is. Definitions are so different as often to be contradictory. But one feature of the difficulty is seldom presented; namely, that no such thing as religion can anywhere be found. Nothing exists in this realm but a religion here, another there, and a third elsewhere. It is always a religion, never religion, that can be studied. This fact ought to have a bearing on certain popular judgments. Every man is religious in some sense, but the real test is not whether certain purely abstract elements of religiosity appear in his life but what form they take. Every man is rational, but the main question is what he reasons about and how he reasons. The mere fact of being rational does not measure him. Every man feels, but the main question is how he feels about this or that vital experience. So a man's religious traits reveal nothing about him until he shows his inner life by reaction to certain religious traits. There is no such thing as being religious in the abstract. Every man has a religion. No man has mere religion. (*Editorial in the Continent.*)

Active Religion and a Street Railway Strike

A new chapter in the history of the Church's relation to industrial conditions in America was written recently in Denver, Col. A strike on the street railways, still unsettled after several attempts, had grown into bitter industrial war, virtually paralyzing the transportation system and costing several lives. Out of this situation arose the Denver Commission of Religious Forces. A meeting of representatives of Protestant, Catholic and Jewish faiths decided to authorize an investigation and chose nine commissioners by secret ballot to whom the meeting committed the by no means easy task of finding the facts. The usual mass of contradictory accounts, charges and counter charges, to which such a situation gives rise, was already in evidence; feeling was running high, but this "Commission of Religious Forces" was well named. It meant business. With a liberal budget subscribed, the chairman of the Commission telegraphed to the Federal Council of Churches in New York and to the National Catholic Welfare Council in Washington asking for investigators. A few days later, Dr. Edward T. Devine, representing the Federal Council, and Dr. John A. Ryan and Dr. John A. Lapp, representing the Catholic Welfare Council, arrived in Denver. The city gave the Commission and its investigators *carte blanche*, and no one offered any objection to being interviewed. It is the first time that such an attempt has been made by Protestant and Catholic bodies in the United States, probably in the world, and the harmony was immediate and complete. (*News Report, in the Christian Work.*)

The Creed of the Deed

The faith of the head
Is the faith that is dead;
The faith of the heart
Is better in part;
But the faith of the hand
Is the faith that will stand;
For the faith that will do
Must include the first two.

(*The Gideon.*)

* * *

WHAT DO YOU MEAN, FAILURE?

What do those rather numerous people want when they say that the church has failed? Do they want to abolish the church, or stir it to greater effort?

Most frequently those who say that Christian Endeavor has failed wish to abolish the society.

The thing that astonishes us is that such good people do not see where their queer logic is leading them.

We do not know a single human institution that is not a failure if measured by the tests put upon the church or Christian Endeavor to determine whether or not they have failed.

Government is a gigantic failure in exactly the same sense as that in which the church and the society are said to fail. If the church is not always functioning efficiently, neither is the government. Shall we then abolish government?

Everything is a failure by this rule.

Marriage is a failure, as the divorce court proves, if this logic is to be applied.

Our courts of justice are failures, for justice often miscarries.

Representative government is a failure, for it is often misrepresentative.

The press is a failure.

Christ is a failure, if we measure him by his followers.

The home is a failure.

The family is a failure.

The hospital, the school, the college, the Sunday school, are failures.

We are all failures, since we all fall far short of the ideal. Humanity itself is a failure.

Are we to abolish failures or try to make them successes? When we are told that Christian Endeavor is a failure and ought to be superseded, we object to the logic. In that case all our institutions ought to be superseded, and Bolshevism would be right.

This cry of failure is a child's cry, unless it is a call to more strenuous service. Nothing is perfect. We can improve everything human. Let us labor to that end.—*Christian Endeavor World.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

SIGHT, HEARING, SMELL

Seeing, it is a gladdening thing:
White birds against a morning sky,
Blowing poppies, nodding grasses,
Light that grows and fades and passes,
Young-leaved poplars shining high.

And God be thanked that gave us hearing
For children's laughter, sweet and bold,
For winds that whisper old hills round,
For every intimate sweet sound
The quiet golden evenings hold.

But oh, 'tis scent that makes immortal
The little lives of mortal men!
Roses with haunting sweetness riven,
Incense, to lift men's hearts to heaven,
Lilacs, to draw them home again.

Margaret Adelaide Wilson.

THE LITTLE STAR-GAZER—VII

"MOTHER," called Little Sue from the corner of the sleeping-porch, after the last good-nights were supposed to be said, "do you s'pose I'll get a letter from Aunt Sue in the morning?"

"I hope the postman will bring one. Why, dear?"

"Oh, because now when I sleep out here and can see the stars longer before I go to sleep, I wish I could tell some new ones every night."

"Then let's make a wish," said mother, bending over with another kiss. "Sometimes good wishes come true!"

But next morning no letter came. Little Sue played in the garden and forgot her disappointment. So it was a happy surprise when at supper-time she found a fat square envelope propped against her milk glass.

"Oh, the one I was looking at is called *Leo*," she said, her little finger pointing to the curve of stars in that constellation.

And that night in the "Observatory," as Daddy now called her sleeping porch, Little Sue repeated the new list she had learned from the letter, which read:

Darling Little Sue:

The summer and fall we spent up in the country I never think of without remembering the harvest-time and the gathering-in of the fruit and vegetables and grain. I wonder if you remember what a *sickle* is like—with its handle and curved blade. Isn't it just like Leo up in the sky? Leo comes up in the spring-time when the farmers are sowing their seed for the harvest, and then the sickles will gather it all in.

But Leo is supposed to be a Lion, though it doesn't resemble one so very much. The lion, you know, is called the "king of beasts," and *Regulus*, the brilliant star over his shaggy breast, means *king* in Latin. The Greeks called it *king* in their language, too, and so it seems as if it had always been a "royal star."

They say, "March comes in like a lion," because the winds roar and rush so, and that will help you to remember when Leo appears, though you can see him better later when he is higher.

The Lion in the ancient story was very fierce, and a strong hero, Hercules, killed him to protect the sheep he was tending for his father. There is another story that this was a dreadful Lion in the Nemean Forest valley, in Greece, and that Hercules killed him to show how strong he was. Never mind the story of it, anyway. The stars themselves are more interesting.

Regulus, of course, is the first-magnitude star in the end of the handle of the sickle—or, rather, above the Lion's heart. *Deneb* means *tail*, and that is where you will find that bright second-magnitude star.

I've also outlined the long chain of faint stars of *Hydra*, and you'll find them interestingly arranged in pairs. Follow it along a few stars beyond the map even, toward the east. The only star in it of importance, as you'll see, is *Alphard*, which means, in Arabic, "the lonely one." It's between first and second magnitude and very beautiful. I love to watch it up there all alone with so few other stars around it.

And here's an interesting thing to find: First, Betelgeuze in Orion. Then draw an imaginary line down to Sirius, up to Procyon, the Little Dog Star, down to Alphard, and up to Regulus. And you have a great big *W*.

When the moon is bright you can't find Corvus and Crater very well, the stars are so faint, but it's fun on a dark night to trace them out. The Crater is made up of all fourth magnitude stars which you can easily see. The story is that Corvus, which means *Crow*, was once Coronis, a nymph who tattle-taled about Zeus, so he changed her into a raven and put her up in the sky. She just can't reach the Cup (Crater means *Cup*) and must get dreadfully thirsty, don't you think?

There's a soft April shower here, to-night, but I hope this reaches you when it's all cleared off.

Sweet dreams and good-night!

Your loving

Auntie Sue.

"Oh, see, Mother—Daddy!" said Little Sue, triumphantly. "There are two other bright stars in Leo that Auntie Sue forgot to put on the map! Will I write her in the morning and ask her?"

"Look at them carefully," said Daddy. "Do they twinkle or do they give a steady light?"

"Steady," said Little Sue, after a long watch, comparing these other stars with Regulus.

"Then they're planets," said Daddy, "only fixed stars twinkle. We can find out from the Almanac what time the different planets rise. And of course when you get to know them you can recognize them. These look like Jupiter and Saturn, I should say."

* * *

I BELIEVE

That to-day is the best day since yesterday and that to-morrow will be a better.

I believe in life, laughter and love.

I believe that there is joy in life, if we will but live.

I believe that what we love we own—love life, that ye may live.

I believe that environment, which is adamant before weakness, is fluid before strength, purpose and work.

I believe that, on the whole, the world isn't so bad—and growing better.

I believe that nothing worth while is wasted—that everything was, is and will be.

I believe that there is no more precious treasure for to-day, nor higher heritage for the future, than a friend.

I believe that to be good is well, to do good is better, to "make good" is best.

I believe that we are helped in attaining our ideals by knowing that our friends believe in us and expect great things of us.

I believe that laughter means red blood and long life.

I believe in the divinity of *all* as well as the divinity of the *one*.

I believe in the hearty handshake, in hospitality, comradeship, friendship and love.—*Arthur Fisher.*

* * *

THAT H8FUL BOY

1 f8tful day a boy went 4th;
His dog went 2, 4 fun;
The dog 4stalled a 1ton cat,
Which 4thwith tried 2 run.

That poor at10u8ted cat
Dashed str8way 2 a fence,
And sounds of 3fold rage and h8
Now eman8ted thence.

'This chance I can't af4d 2 miss,"
The boy did specul8;
4thwith he threw 1 stone, which puss
Avoided all 2 18.

But some 1 now 2 his surprise
At 1ce in view appears,
And chides in 4ceful tone be9
That boy of 10der years.

"At10d 2 me," his teacher says,
"Why I'm disconsol8!
I'll 40fy your 10der mind
With 4titude, not h8."

But quite in4mally the boy
Calls to his ca9 creature,
And pointing 4th his 1 in10t,
He 6 him on the teacher!

St. Nicholas.

* * *

NO FEAR

A story that might be taken to heart by the factions that are making Ireland miserable is told in Frederick Lynch's "Recollections of Andrew Carnegie." When the circus came to town, Mr. Carnegie said, Pat had no money for a ticket. He offered his services to the circus manager for the price of admission. The manager said: "Pat, the lion died last night, and we saved his pelt. If you'll crawl into that till the show opens, you can see everything." Pat got into the pelt and was led to the cage. As he was getting in he saw a huge Bengal tiger glowering at him from the farther end of the cage. "I'll not go into the cage with that turrible baste," he shouted. Whereupon the "tiger" lifted up its head and said, "Come right in, Pat; I'm an Irishman too."—*The Outlook.*

* * *

WHO IS THE GOOD CITIZEN?

The man who now thwarts the law of his country by buying whiskey knows that it has been obtained either under false pretenses or that it has been stolen: there is no other way of obtaining it except through the bribery of public officials. He is deliberately encouraging the breaking of many more laws than the Volstead Law: he is indirectly responsible for such murders as that of Monk Eastman. Yet he parades himself as a good citizen who is horrified when some half-idiotic creature preaches the overthrow of the Constitution. The Constitution can survive the verbal attacks of the demented. It can not survive the moral degeneration of our own citizens, which is what open defiance of the laws made under it would mean eventually.—*New York Evening Mail.*

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

THE CLARA BARTON GUILD

Every missionary society has to-day its young women's organization. It is a modern method of work. There is a Baptist organization called the World Wide Guild; there are the Standard Bearers of the Methodist Church, the Westminster Guild of the Presbyterian Church, and so on. Our young women have a great privilege in the name they are entitled to bear, that of one of the foremost women in history, Clara Barton. Our Guild is three years old, having been launched at Worcester in 1917. We have nearly one thousand young women now definitely and enthusiastically at work. No definite duties have yet been assigned this organization; they have done many kinds of humanitarian work and have followed the general war activities with surgical dressings for the Vellore, India, hospital.

The W. N. M. A. has now provided a superlative objective in the purchase of the birthplace of Clara Barton at North Oxford, Mass., and as soon as certain preliminary things have been done, plans will be announced and work assigned. We shall ask the enrollment of our young women in the Guild that this may be a united forward movement on the part of our denomination "for humanity." We shall ask the enrollment of all Universalist women in the missionary society in order that full support of the younger women may be assured.

The Guild being a part of the missionary society the dues are the same as in that organization, one dollar per annum. In order to provide for the younger girls it has been arranged that groups of girls under fourteen may pay smaller sums annually and that membership will be counted on the basis of one dollar payments; that is, ten girls paying ten cents apiece constitute one member in the W. N. M. A., five girls paying twenty cents each or four paying twenty-five each will be counted as one member, and so on.

Girls over fourteen may pay such portion of the annual one dollar required as they are able, the Mission Circles to make up the deficit.

This arrangement has been made in response to repeated demands.

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AN APPRECIATION

My dear Mrs. Wilkins:

The announcement in last week's *Leader* that the Women's National Missionary Association had purchased the birthplace of Clara Barton in North Oxford, Mass., has given me such a thrill of joy and satisfaction I am compelled to congratulate you with all my heart upon this valuable achievement. You say truly that Clara Barton was one of the greatest women in world history, and I would add that every woman in the Universalist Church should be proud of the privilege of honoring her memory by uniting with the Association as an active member.

I count it an honor to have known the rare gentlewoman personally and to have assisted her in Washington, D. C., several times in company with our dear mutual friend, Emily Lee Ragan.

Clara Barton possessed a soul-vision of what could be done for suffering humanity and we have witnessed what her initiative has done, and are proud that she was a Universalist living the ideals of the faith so dear to us. How fitting that this cherished place will become a shrine and that the Clara Barton Guilds will carry on the work of restoring the house to the original. What an incentive to positive activity for Christ and his Church for the young women of our Church.

May the spirit of unselfish love which was the power moving Clara Barton to conceive that great humanitarian organization of the world—the Red Cross—reign supreme in each and every heart of the members of the Guilds.

The entire list of lines of work the Association is engaged in is most attractive and interesting. I am exceedingly sorry for the woman who is not alive to the call of her Church in one or another of these present day activities. She is missing the joy of service in not sharing with others the opportunity and the responsibility which would bring her a great blessing.

I trust the April Shower will bring great success resulting in abundance of May flowers—devoted loyal members of the W. N. M. A. who "come in out of the rain."

Cordelia A. Quinby.

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Note: The omission of a cipher at the end of a line on this page in last week's *Leader* made it appear that the W. N. M. A. has only 800 members, but no doubt all our readers knew that the number should have been 8,000.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

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* NOTES MNEMONIC. 8. April *
* 30. Remember that Children's Day *
* will be here in a very few weeks. *
* This year's service must be "the *
* best yet." The General Associa- *
* tion will help you. *

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A SLOGAN OF SALVATION

In May forty thousand Universalists, young and old, in our Sunday schools, will read and recite the following maxim: "Crowd out the evil with the good; crowd out the good with the best." Many of them will remember it as long as they live and it may have an important influence in shaping their characters. It will be well for the superintendents, by simple slogan talks, to try to impress the deep philosophy that the words contain.

A little boy was in the habit of going out and throwing stones at the birds—because he hadn't anything else to do with himself. His mother begged him to stop and commanded him to stop; but somehow his hands just persisted in picking up those missiles and sending them in a wrong direction. The lad had no natural cruelty, but he was active and simply had to be doing something. After a while another boy came to visit him and they began to play marbles. Immediately the mischief stopped. The evil was crowded out with the good. But playing marbles, innocent as it may be, is not the highest occupation for a boy with a good healthy body and a good healthy mind. Another boy came and said, "Fellows, what do you say to throwing that pile of wood into the shed for old Grandma Nugent?" Mrs. Nugent was a widow and an invalid. With a rush and a whoop the three mates were off and at their task. It was great fun, because they were interested in it and because they had the sense of really doing something worth while. The merely good was crowded out by the best.

The way to save a youngster from bad literature is to get him interested in good reading, or preferably in the best. The way to save him from bad companions is to give him a plenty of those who are honest and helpful.

Some one asked Lord Shaftesbury how it was that he never engaged in any of the evil practises that were common in his day. "I'm too busy," he replied. He illustrated one of the most important points in human progress.

* *

THANK YOU, ALBION

Albion, New York, last year doubled its record for contributions for missions, relief, charity and so forth. Good!

The superintendent at Albion believes in making the lesson period the most important part of the Sunday school hour, and is cutting out the non-essentials in the opening service. Assuming that he keeps the sense of proportion and does not rule out some things that are not non-essentials—good again.

Young People's Christian Union

DIRECTOR'S DATES

May 1-2, Denver, Colo.

May 3-10, Kansas and Missouri points as arranged by Southwestern Superintendent.

May 4-5, Hutchinson, Kan.

May 6-8, Junction City, Kan.

May 10, Elmer, Mo.

May 14-15, Indiana State Rally, Manchester.

May 16, Fork Ridge, W. Va.

May 20, Worcester, Mass., First Church.

June 7-10, Vermont Associations.

June 20-21, Ohio Convention.

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TEXAS COMES INTO LINE

Elgin, Texas, joined the ranks of the Y. P. C. U. on Sunday, April 17. This is the first Union to be organized in the state, and so is of more than ordinary importance, for it will prepare the way for other Unions a little later. Here in the home town of Brother Brooks, whose presence at Baltimore, Murray Grove and Gloucester opened the eyes of many to the possibilities of our work in the great Southwest, there is now an outpost of the Officers' Training School of the Universalist Church.

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A TORNADO AND A NORTHER

The Director's last day in Fouke, Ark., was the one on which the disastrous tornado passed between that little town and Texarkana. After the service that evening, it was necessary for me to drive through a part of the storm-swept district to catch a midnight train. In the darkness only a little of the destruction could be seen, but that little was enough to suggest the rest. We stopped long enough to examine the remains of one of the most attractive little country houses that I have seen anywhere, of which I had taken particular notice the day before. It had been built of native pine logs, after a most pleasing design, and had a distinct suggestion of hominess. Only the porch floors remained in place after the storm; the rest of the house was literally torn to pieces. In several places the road had been obstructed by trees that had fallen across it in an impassable tangle, but these had been cut away by the time we reached the storm area.

The next day, riding southwestward across the state, we could feel the train tremble on the rails under the impact of the strong north wind, which came down from the Colorado and Nebraska snows, and brought some of the coldest weather ever recorded in central Texas at this time of the year.

* *

FOUKE, ARKANSAS

This is the first place I visited in the capacity of Murray Lecturer. It is a small village near the southwest corner of the state, to which in early days came two Universalist families from Alabama, under whose leadership our church was established. The daughter of one of these early pioneers, whom nearly every one now calls Grandma Burgess, is eighty years young, and, as some one there said, is a hardshell Universalist. Of such lovers of and workers for the faith are churches built. She was the one who gave the land on which our church was built under the inspiration of Dr. Shinn, who insisted that the little organization must have a home, and who made the first contribution toward its erection.

Two services were held here, on Thursday and Friday evenings. On the first we had a congregation of nearly sixty, and about half as many on the second, as the tornado which passed twelve miles to the north of the town brought a heavy rainfall in all the surrounding territory, and few could come in from the country.

* *

ELGIN, TEXAS

A little after three o'clock on Sunday morning I arrived in the town well-known throughout the Universalist Church as the home of Brother Brooks. Services here are held in the Presbyterian church, which is at the disposal of our people at very small cost. On the third Sunday in each month services are held in the morning and evening, and on the other Sundays in the evening only, except when Brother Brooks is away in other parts of the state. Sunday school is held every Sunday in the afternoon. It was my privilege to preach twice on the day of my visit, and after the Sunday school session to assist in the organization of a Y. P. C. U. in which eighteen members were enrolled before my visit ended.

* *

FAIR OAKS

Sixteen miles below Elgin in this country community there are a number of Universalist families. Indeed, this was one of the first places in the state to hear the message of our church. Services are held in the school-house one Sunday in each month, and usually on the Saturday evening before.

Father Marmaduke Gardner, the pioneer preacher of Universalism in Texas, lived not far away and was a frequent visitor here. He was of the same type as Nathaniel Stacy and Erasmus Manford, and did a work very similar to theirs.

I had the privilege of spending a day in this place, and spoke in the school-house on Monday evening. One of the delights of this visit was the chance to meet and be entertained in the home of

Uncle Sam and Aunt Scrap

These are the names which nearly every one uses in speaking to or of Rev. S. L. Dunbar and his wife. He has done valiant service for our church in years gone by, being one of the defenders of the faith in many a discussion into which he was forced by prejudice and intolerance on the part of those who could not think so well of God as he did. They have lived in this community since the early fifties, and now have retired to their farm. Most people who have lived in the country and are ready to retire move to town, but Uncle Sam and Aunt Scrap have retired to the work of plowing corn and picking dewberries.

* *

PIONEER WORK

This afternoon Brother Brooks and I are going to the rapidly growing city of Taylor, sixteen miles north of Elgin, where the city hall has been secured for our services. This will be the first presentation of Universalism in this city of twenty thousand, but this is only one of many similar opportunities which we have in the Lone Star State. In Taylor, in Austin, the State Capital nearby, and the seat of the state university, and in many other place of from ten to a hundred thousand people there are not a few Universalists of the sort who can be relied upon to help secure a hearing for our faith. All that we have to do is to go in and possess the land.

Stanley Manning.

Elgin, Texas, April 20.

For the Quiet Hour

We are tempted, not in order to be ruined, but in order to be made. Temptation is just man's chance of flying his colors.

Thomas Philips.

To me religion is more than the mumbling of a creed. It is the meaning of all that is unexplained and inexplicable in the world. It is the adoration of the unknown force which maintains the universal laws and preserves the types of all beings; it is the surmise of all that in Nature does not fall within the domain of sense, of all that immense realm of things which neither the eyes of our body nor even those of our spirit can see; it is the impulse of our conscience toward the infinite, toward eternity, toward unlimited knowledge and love. . . . In this sense I am religious.

Rodin.

Shyness is never a virtue. At best it is a painful disability, at worst a crime. If you are interested in things of the mind, talk about them if you can get any one to listen. If you can not find a sympathetic ear, discuss them like Demosthenes with the waves, but do not bottle them up.

Professor Zimmerman.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

The Brimming Cup. By Dorothy Canfield. Illustrated. $2.00.

To Marise Crittenden comes the problem of deciding between the safe happiness of husband and children, and life with a brilliant man, promising the renewal of youth, and wealth and culture—in a word, the natural setting for her, in striking contrast to her quiet life in a small Vermont town, for which she has forsaken the world. It comes at the time when life has begun to seem humdrum and November-tinted, and a second spring is most precious.

Dorothy Canfield Fisher has gone far since she wrote "The Bent Twig" and the deepening years of her war-work in France show in her firmer grasp and wider field; and we welcome this new novel with its quota of real people of the green hills of Vermont.

A Canopic Jar. By Leonora Speyer. $2.00.

The ancient Egyptians placed the heart of the departed in a canopic jar, to be watched over by the guardian gods; even so this poet "has enshrined the most vital elements of her mind and heart" in "a little jar of song."

We have known Leonora Speyer as a devoted violinist, and now the music in her has found a new voice—a very beautiful one. It is strange that so few musicians are poets, for the interpretation of moods and visions is poetry itself.

The prismatic rays of a musician's colorful temperament play over the pages of the volume enchantingly, and there is much quotable material, but having little space we choose one showing the true humility characteristic of an artist—"The Silence."

I heard through tears my tearless songs
Call each to each in words of pain,
"Sweet rain—sweet rain—!"

I said, if they can lift such notes
From such dark boughs, how they will sing
Love's blossoming!

How they will burst the buds of sound
And match the sun's gold flowering,
How they will sing!

It is not so! It is not so!
There are no tunes for my hushed birds,
There are no words.

Love is the silence on God's lips,
To which my songs with folded wing
Lean listening.

And the childlike faith of "ABC's in Green."

The trees are God's great alphabet;
With them He writes in shining green
Across the world His thoughts serene.

He scribbles poems against the sky
With a gay, leafy lettering,
For us and for our bettering.

The wind pulls softly at His page,
And every star and bird
Repeats in dutiful delight His word,
And every blade of grass
Flutters to class.

Like a slow child that does not heed,
I stand at summer's knees,
And from the primer of the wood
I spell that life and love are good,
I learn to read.

Not all of us have learned His alphabet so well!

As It Was in the Beginning. By Arthur Train. Picture Jacket. $1.75.

The curtain rises on Lawrence Berwick, member of a prosperous legal firm, "still young" though doing business on the squirrel-in-a-cage plan of crowding everything possible into a day and never stopping. To him appears his senior partner, who is indignant at the delay in hearing from "those London lawyers in the Northwyn matter" and suggests to his junior that he sail on the next steamer, put some pep into the Londoners, fix it up, and come back on the return trip. The proposition is not unattractive to a man who has not had a vacation in ten years, and he spends the brief and hectic interval before sailing in clearing up a thousand last things, with the result that once afloat he sleeps like Rip Van Winkle—the beginning of the spell. The difficulties and surprises of transacting business in London may best be described as an eye-opener, and he emerges from the experience with his point of view considerably changed. Also, he makes a visit at Tilton Abbey, the home of Lord Congreve and his daughter Lady Muriel, who were returning from Government House, Ottawa, and crossed on the same ship—in short, there's a reason why his stay in England, despite frantic cablegrams from the senior partner, is repeatedly prolonged, and the story not only is entertaining, but makes us wonder if we can not learn something from our cousins across the sea.

Helping the Weatherman. By Gertrude A. Kay. Illustrated, boxed. $1.35.

Once upon a time, Mattie and Oliver were playing and wishing, just as you and I have wished, that they managed the weather. And just then, in the nick of time, along came an old, old man, as much as a hundred years old, and tall and thin, and carrying a bag so big that it was what the little boy called "benormous"—and that was the Weatherman, with all kinds of weather in the bag, if you please! He let the children ride through the air on the colored banners, they ran the weather and mixed it all up—goodness, how exciting!—but it all came out right; and the Weatherman went on weathering, and they went on playing.

Christianity the Final Religion. By Samuel M. Zwemer. $1.25.

"The very nature of Christianity, its dynamic, its passion, its power of missionary appeal, consists in its *credo*, its belief in Jesus Christ, the Son of God, born of the Virgin Mary, who died on the cross for our sins." "The death of Christ is the central fact of the New Testament."

These two quotations will indicate the general character of Dr. Zwemer's book, prepared primarily to arouse and stimulate missionary zeal. And yet there are people who maintain that the work of the Universalist Church is accomplished.

The Old Man's Youth and the Young Man's Old Age. By William De Morgan. $2.00.

How we all devoured "Joseph Vance" and "Alice-for-Short," and later "Somehow Good" and "It Never Can Happen Again," which made up the solo quartette of his works, and hailed the author as Dickens with a difference! And now he will write no more novels, and this one had to be finished by Mrs. Dr Morgan, who has wisely made no attempt to imitate her husband's style and has labeled her chapters "The Story," easily distinguished from "The Narrative of Eustace John."

His earliest recollections are of "The Nursery in Mecklenburg Square . . . and the day the sweep came in the afternoon;" his father in Somerset House, with too small a salary—"I knew all about it, of that I am certain, and felt indignant long before I knew what a salary was"—his mother, who said to her husband, "You will never get on, Nathaniel, till you leave Somerset House, my brothers both say so;" his nurse, Varnish, always in the forefront, and the little girl opposite, Ada Fraser, called by him Adaopposite, who long years after became his wife. The chronicle goes on through the varied happenings of the Pascoe family and Eustace John's youth and middle age to his seventieth year, when he finds himself near death in a London hospital.

Let no one attempt to read this book hurriedly. It is to be enjoyed leisurely, if one would get into the atmosphere, and each repeated dipping-in is sure to be rewarded by the discovery of some new bit of treasure.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

April 1-30. W. N. M. A. Membership "April Shower."

April 30.-May 1. Vermont and Quebec Y. P. C. U. Rally and "Pep" Banquet, Rutland, Vt.

May 10, 11, 12. Board of Trustees of General Convention meet in New York.

May 11. Connecticut State Convention, Bridgeport.

May 17. Massachusetts Universalist Sunday School Association Convention, Melrose.

May 18-19. Massachusetts State Convention, Melrose.

June 8-10. Iowa Convention, Waterloo.

June 10-12. Kansas State Convention, Junction City.

June 17-19. Missouri State Convention, Elmer.

June 20-23. Ohio State Convention, Kent.

June 21-23. Pennsylvania State Convention, Linesville.

June 23-25. Missionary Institute, at Tufts College, Mass.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

Oct. 19-23. General Convention, Detroit.

Biennial meeting, National Order of Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	2,468
Rochester, Vt.	7
Little Hocking, Ohio	2
Hutsonville, Ill.	5
Boston, Mass., Grove Hall	7
New Bedford, Mass.	4
Mountville, S. C.	2
Clayton Memorial, S. C.	5
Cortland, N. Y.	1
Total	2,501

CHRISTENINGS

Before reported, 128. Lkittle Hocking, O., 2. Total, 130.

Illinois

Hutsonville.—Rev. E. M. Minor, pastor. The reports in the *Leader* telling of the bright balmy Easter Sunday sound rather peculiar to us. Here there was almost a steady downpour. We did not receive our new members at Easter time, although the rest of the program was carried out with a small attendance at church. Many pretty flowers were brought in, the music was unusually good, and an Easter sermon was given by the pastor. Two weeks later, April 10, five new members were received into the church. Four others have already been reported, which make nine for this church in the Crusade.

Chicago, Church of the Redeemer.—Rev. Carl A. Polson, pastor. At the parish meeting April 11, it was voted to have a Community Night once a month, at which educational films would be shown. On April 25 a debate was held between a team of boys and a team of girls on the subject "The Curfew Law."

Maine

Augusta.—Rev. A. Francis Walch, pastor. The annual parish meeting was held April 4 and all reports indicated a most successful year, all obligations met and a substantial balance reported by the treasurer. The most significant feature of the year's work was the reception at the great Easter service of fifty new members into the church, twenty-five of them from the Sunday school, eight being from the minister's class. No event in recent years has done more to hearten the whole church than this large class of new members, and there will be more in June. The whole year's work has been marked by a fine interest, increased audiences and real results achieved. Very hopeful is the work of the Sunday school and especially that of the Y. P. C. U. The latter under wise and consecrated leadership has surprised even the most sanguine in its splendid results. Several new families have identified themselves with the church recently, and the many losses by death and removal in the last few years seem destined to be made good by the acquisition of new people. The Murray Alliance, the efficient women's organization, at its annual meeting in January, presented Mrs. Walch with a purse of gold, in appreciation of her helpfulness, and testifying to the good feeling and harmony pervading every part of the parish and its work. The men of the parish are thoroughly organized under the presidency of Hon. Willis E. Swift, a member of the Governor's Council. The men's membership committee was of material assistance to the minister in the ingathering of new members at Easter. The minister is answering an increased number of calls for all sorts of service in the city and the surrounding communities. He is an active member of the Chamber of Commerce and has recently served as chairman of its committee on "Program of Work." He also holds an important position in the work of the Maine Children's Home Society. Trinity Commandery held its Easter service in our church with Mr. Walch, one of its members, preaching the sermon.

Rockland.—In the report of Easter services in the *Leader* it was stated that nearly $200 was raised in the drive, which should have read nearly $200 as an Easter offering, and the following day nearly $7000 was pledged for the annual budget. Rev. John Ratcliff begins his work with this church the first of May. Rev. E. W. Webber has supplied the pulpit since last November. Six children were christened, and five candidates were received into church membership.

Massachusetts

Roxbury.—Rev. Stanley G. Spear, pastor. The choir presented the comedy, "Mr. Bob," April 1 to a crowded vestry, realizing more than $100 and making possible a very pleasant social affair. The Sunday school recently made a survey of the neighborhood and visited more than 400 families, to ascertain church affiliations. Mrs. R. Perry Bush spoke recently at the Silver Tea given by the Mission Circle. Miss Grace White spoke also upon the need of missionary work. A Chapter of the Universalist Comrades is in process of formation, one meeting having been held already. Sunday, the 17th, occurred the annual exchange of pulpits in Roxbury. Our church had the pleasure of hearing Rev. B. A. Willmott of the Walnut Ave., Congregational Church, our pastor supplying that pulpit. There is a fine fellowship among the churches of Roxbury.

Milford.—Rev. Harry F. Fister, pastor. Once in two years the Ladies' Aid Society conducts what it calls the "Talent System." On April 13 the talents with their increases, amounting to $1515, were handed in. A supper and special exercises were held in connection with this.

Lynn.—Rev. F. W. Perkins, D. D., pastor. The annual parish meeting April 11 revealed a very gratifying state of affairs in every department. The outstanding feature was the success of the budget system inaugurated a year ago. The parish in the past year expended about $3,000 for religious and philanthropic ministration. The Christmas offering for the Hoover European Relief was $1,392. The Missionary Society gained one hundred per cent in membership. The church membership enrollment is now 572, with five hundred resident members. Eight of the Sunday school teachers have graduated from the Lynn Community School of Religious Education. A Y. P. C. U. with a charter membership of thirty-two has just been organized, and the Men's Club, recently reorganized, plans to unite with the Comrades.

Orange.—Rev. L. J. Richards, pastor. The reports of the annual parish meeting

held April 11 showed the church in a prosperous condition. The every member canvass was very successful and the pledges of subscriptions for the coming year were a tribute to the splendid service of the pastor. Mr. Richards was unanimously elected pastor for another year. The Ladies' Circle gave a musical comedy April 25 and 27, under the direction of Miss Heherling of the John Rogers Producing Company, and the executive committee, Mrs. E. E. Ellis and Mrs. C. J. Burnette.

North Cambridge, Porter Square.—Rev. L. R. Paige, pastor. Cornet Nathaniel Paige of Bedford, whose father, John Paige of Bedford, was commissioned cornet flag officer of a troop of horse by Governor John Belcher of the Massachusetts Bay Colony in 1737, and who succeeded his father in the Three County Troop as cornet, carried at Concord Bridge, April 19, 1775, the first flag to wave over American patriots contending for their rights and their lands. An exact reproduction of this flag was displayed at the altar of our church on Sunday morning, April 17. Mr. Paige delivered an eloquent sermon, taking as his theme "The Faith of Our Fathers." It was a challenge to America to be true to the ideals of the men of Lexington and Concord. In the evening the pastor's lecture was on "The Land of Evangeline," illustrated with many pictures and personal experiences in Nova Scotia. The next meeting of the Universalist Comrades will be held Thursday, May 5, and Professor Lane of Tufts will be the speaker. Our Boy Scout troop is doing excellent work under Mr. Edward Moore.

New York

Fort Plain.—Rev. H. F. Moulton, pastor. A club-room for the Comrades has been newly decorated and furnished. We have just published some interesting church circulars with new ideas for Ladies' Aid work, which may be obtained by sending to Mrs. Edgar Mesick, Reid St., Fort Plain.

Little Falls.—Rev. H. M. Cary, pastor. The annual meeting of the Mission Circle was held April 12. The Circle set out some months ago to double its membership, and ninety-three members were reported with seventeen "to go" to reach the goal. An interesting program under the direction of the missionary superintendent, Mrs. Cary, followed the business meeting, when speakers gave addresses on the influence of the Bible on civilization, law, and music. The Circle has been studying "Lamplighters Across the Seas."

Ohio

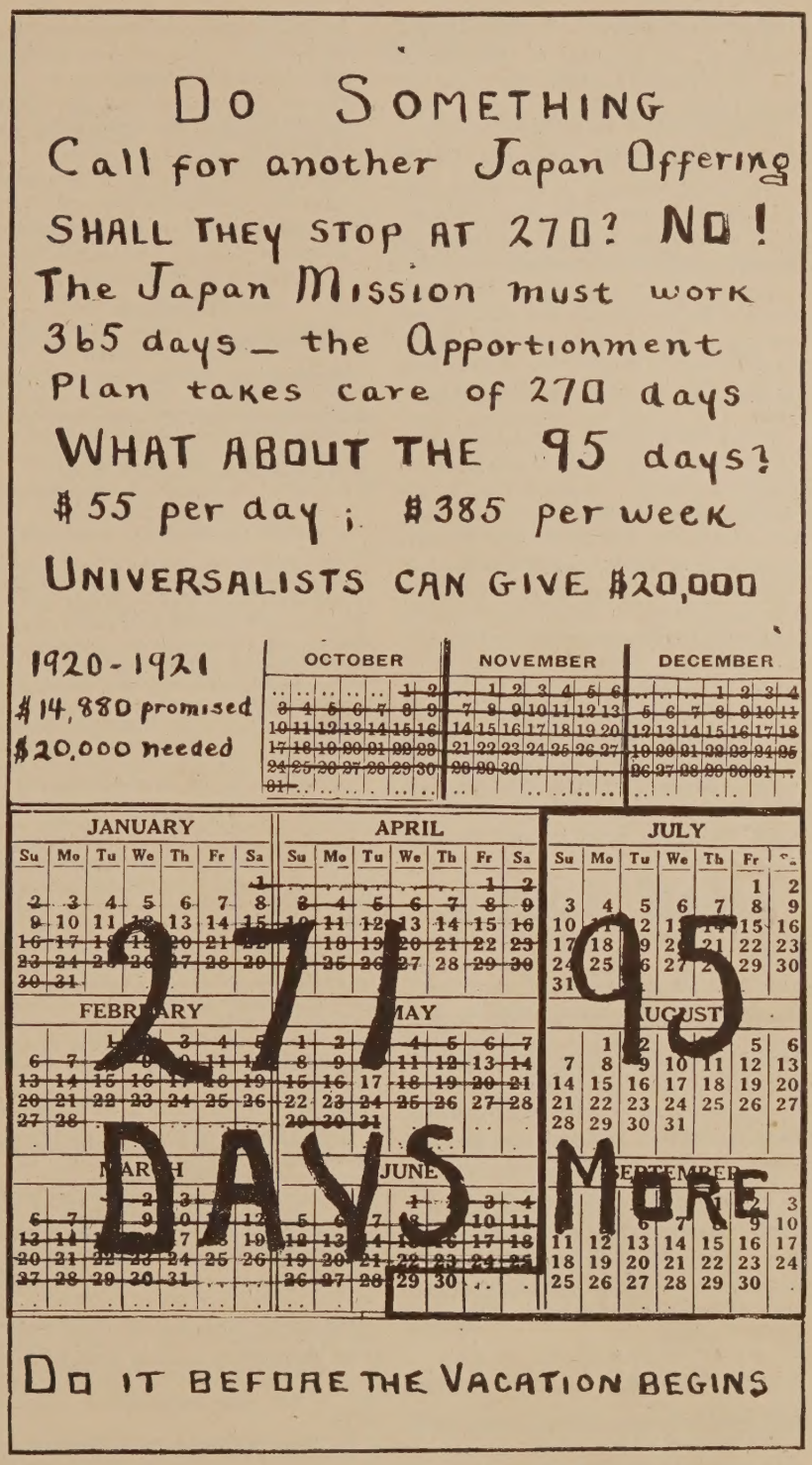
Blanchester.—Rev. W. R. Rowland, pastor. The church has gone over the top in its *Leader* Campaign to double the number of subscribers.

Ontario

Olinda.—Rev. Leon P. Jones, pastor. The Women's Institute, an undenominational organization, which holds lectures and courses of instruction, has been meeting in our parish house. Dr. Mary Rutman, a returned missionary from Ceylon, gave a course of ten lessons in Home Nursing. The Mission Circle held its annual spring banquet on April 13, when the secretary of the W. N. M. A., Mrs. Allen, was the speaker. The Y. P. C. U. is working to raise money to send delegates to the Chicago Convention. The Union now has a membership of forty-two. We are putting advertisements of our faith, in the amount that available finances permit, in the *Border Cities Star*, the largest daily paper in this region.

Pennsylvania

Philadelphia, Messiah.—Rev. Herbert E. Benton, pastor. On April 17, Mr. Newman, secretary of the Philadelphia Housing Association, who knows the housing situation in this city from start to finish, spoke before the John Murray Men's Class. On April 19 the Tufts Glee and Mandolin Clubs gave a splendid concert at Witherspoon Hall.



DEATH OF REV. C. E. BINGHAM

Rev. C. E. Bingham of Woodstock, Vt., died April 25. Particulars will be given later.

* *

NEW YORK UNIVERSALIST CLUB

The 236th meeting of the New York Universalist Club, Thursday evening, April 14, at Hotel Majestic, was observed as Universalist Comrades night.

Lewis L. Peck, president of the Comrades of Maine, was the first speaker, and portrayed the evolution of the Maine Chapter from a membership of sixty men to over nine hundred, enrolled within a year.

Ralph W. E. Hunt, national president of the Comrades and one of our great lay preachers, was the next speaker and gave a strong message. "We Universalist Laymen of America and the world," he said, "are ready to 'carry on' far 'over the top' again and again, if necessary, to reach the spiritual altitudes of the Master Comrade who taught us to pray 'Our Father! Thy Kingdom come on earth!' Our men everywhere are having spiritual experiences that are deepening their faith and kindling their passion for service. After the vision must come guidance from those who have walked the 'way.' It is in this spirit and belief that the National Order of Universalist Comrades with several thousand members lays its offering upon the altar of the Universalist Church."

Dr. John Smith Lowe, General Superintendent, delivered an inspiring address, in which he called for enlistment in the service of humanity through the Church. Of the Comrades' organization he said, "Without any exception, I am absolutely convinced that the biggest thing that has happened in the Universalist Church in a quarter of a century is this new movement of the Comrades that is springing up in connection with the work of the men."

The following officers were elected: Harold S. Hull, president; F. R. Whitten, vice-president; LeRoy C. Roberts, secretary; Frank W. Wilson, treasurer; and Rev. Henry R. Rose, D. D., H. F. Gunnison, and retiring president, Edwin L. Faris, trustees.

* *

YOUR WESTERN HEADQUARTERS

Can furnish Sunday School Lesson Booklets for teachers and pupils.

Can furnish, in limited quantity, the books published by the Universalist Publishing House of Boston.

Can supply tracts.

Can supply Y. P. C. U. topic cards, banners, pins, etc.

Can supply Sunday school, Church and Y. P. C. U. Record Books.

Can supply, in limited quantity, the free tracts of the W. N. M. A. and also most of those for which there is a small fee.

Have an attractive display of absence and invitation cards, and are always pleased to have you call and look them over when you are in Chicago.

Have sample copies of the *Leader*, *Onward*, the *Myrtle* and the *Ambassador*, which they will forward at your request.

Will answer your questions and are always open to suggestions for greater usefulness.

Will grow by your co-operation and suggestions.

* *

Notices

CONNECTICUT STATE CONVENTION

The eighty-ninth annual session of the Connecticut Universalist Convention will be held in Bridgeport on Wednesday and Thursday, May 11 and 12, 1921. A large attendance of delegates and friends of the faith is greatly to be desired. Isolated Universalists in the state are cordially invited to attend.

Theodore A. Fischer, Secretary.

* *

BOARD OF TRUSTEES MEETING

The regular May meeting of the Board of Trustees of the Universalist General Convention will be held at the Church of the Divine Paternity, New York City, on May 10 at 9.30 a. m., to receive reports and transact such business as may legally come before said meeting. All matters to be presented to the Board must be in the hands of the Secretary not later than May 2.

Roger F. Etz, Secretary,
359 Boylston St., Boston, Mass.

* *

W. U. M. S. OF MASSACHUSETTS

Official Call

The thirty-sixth annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist Church, Melrose, Mass., May 18, 1921, at 9.30 o'clock a. m., for the following business:

1. The election of officers for the ensuing year.
2. The consideration of and action on the following amendments to the by-laws, recommended by the Board of Managers:

In the Preamble, strike out "union and" and insert after Massachusetts Universalist Convention "and the Woman's National Missionary Association of the Universalist Church."

Throughout the Manual the word "Managers" shall be changed to "Directors."

In Article III, Sec. 1, change so it shall read: "This Society shall be composed of all women who are members of a Mission Circle, auxiliary to this society, or who pay annually into the treasury the sum of one dollar or more, such persons to be called Members at Large," etc.

In Article III, Sec. 2, it shall read, "Men may become Honorary Annual or Honorary Life Members," etc.

In Article IV, Sec. 1, strike out "as apportioned by the Massachusetts General Convention" and add "This Board of Directors shall determine the Districts." In Sec. 2, insert "and voting" in the last line so that it shall read "delegates present and voting."

In Article VII, Section 1, reverse the second clause.

In Section 3 (a), strike out "of the Society not connected with Mission Circles" and insert "at Large." In Section 3 (c), strike out "and all bills presented to the Treasurer." In Section 5 (a), strike out "which are approved by the Board of Directors and attested by the Recording Secretary" and insert "which are recommended by the Finance Committee and approved by the Board of Directors."

Insert this new section in Article VII, number it 6. "The Finance Committee shall attest all bills and present them to the Board of Directors for final approval, and, subject to instructions from the Board of Directors, have full supervision of the investments of the Society, and may call upon the treasurer at any time for detailed information as to its financial affairs."

Number the present Section 6 7, and 7 8.

In the old Section 6 take out (e) entirely.

Take out entirely the amendment concerning Auxiliary Secretary numbered Article VII, Sec. 8.

In Article VIII, Section 2, add "Members at Large and Clara Barton Guilds."

(b) Insert "Each Clara Barton Guild," change "two" to "one" and strike out "of this Society," so it shall read, "Each parish not having a Mission Circle shall be entitled to one delegate for ten Members at Large or less."

Article XI, Section 3 (an amendment to be omitted. It concerns Auxiliaries.)

Article XII to be changed to read: "Tufts College Fund for Women—1. A fund to be called the Tufts College Fund for Women for the use of students in any department of Tufts College or in Jackson College. 2. This fund may be raised by bequests, donations or subscriptions to the amount of ten thousand dollars or more. This fund to be used on application to the Board of Managers." Note. See Scholarship Rules.

3. The transaction of any other business that may legally come before the meeting.

Each Mission Circle is entitled to one delegate for every ten members, or fractional part thereof, in addition to its president and secretary who shall be delegates ex officio.

A. Louise Barker,
Recording Secretary.

* *

MASSACHUSETTS UNIVERSALIST CONVENTION

The sixty-second annual session of the Massachusetts Universalist Convention will be held in the Universalist Church, Melrose, on May 18-19, 1921. The Council will convene on Wednesday, May 18, at 7 p. m.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention, and, unless disabled by years or sickness, actively engaged in the ministry; of life members resident in the state; of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

George E. Leighton, Secretary.

Invitation

The First Universalist Parish of Melrose invites the Universalists of Massachusetts to the sixty-second annual session of the State Convention. Visitors and delegates wishing entertainment should apply to Miss Amy W. Adams, 218 East Foster Street, Melrose, stating whether they wish to stay one, two or three nights.

The banquet tickets for Thursday night will be $1.50 each. The number is limited, and *only those ordered and paid for* can be reserved. For banquet reservations write to Mrs. G. W. Cochrane, 34 Orient Avenue, Melrose.

All requests for entertainment and banquet reservations should be made not later than May 10.

* *

SUNDAY SCHOOL DAY

Tuesday, May 17, will be "Sunday School Day" at the Massachusetts State Conventions at Melrose.

The Annual Convention of the Massachusetts Universalist Sunday School Association will open at 10 a. m., and from that hour to the closing of the great Sunday School Mass Meeting in the evening the time will be packed full of instruction and inspiration.

In addition to the business of the Convention will be a program of talks and addresses about Sunday school work with ample opportunity for a discussion of the subjects presented.

The day will be brought to a fitting close with a mass meeting of Sunday school workers at which there will be a special musical program and an address by Dr. A. E. Bennett of Boston University, "The Making of Christian Americans."

A great outpouring of Massachusetts Sunday school workers is, of course, expected and the attendance of others from outside of the state is probable.

* *

MAY DAY DINNER

The May Day dinner will be served by the ladies of the Plymouth Universalist Church on Monday, May 2, 1921, at the church, from 12 m. to 2 p. m.

CHURCH SUPPLIES

Responsible Houses and Reliable Goods

CHURCH PEWS MEMORIAL WINDOWS Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price: and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

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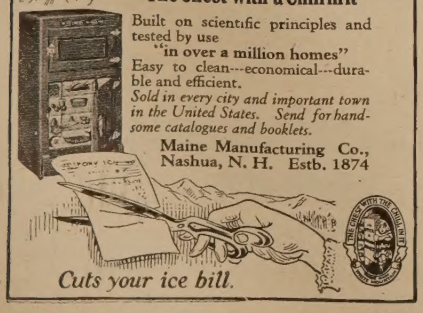

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He wished to know what ones she was taking, and she replied, "I have the *Atlantic*, the *Outlook*, and the *Congregationalist*, and it takes all the time I can get to read these."

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* *

Little girl: "Mother, George and I are engaged."

Mother: "But you can't be married for another fifteen years."

Little girl: "Well, by that time we might find a house."—*London Opinion.*

* *

"I hear some of these profs lead a fast life."

"I doubt it; none of 'em passed me this year."—*Gargoyle.*

* *

Judge: "And why haven't you a horn on your automobile?"

Prisoner at the Bar: "Plesa, Mister Joodga, I don't needa da horn. It says on da front, 'Dodge Brothers.' "—*Exchange.*

* *

Driving an automobile while drunk may become almost as dangerous as crossing a street while sober.—*Philadelphia North American.*

* *

"I understand," remarked Callahan to his friend Casey, "that the judge fined ye $10 for assaultin' Coughlin the other day."

"He did that," answered Mr. Casey, "an' it was a proud moment, I'll tell ye, whin I heard the sintince."

"How's that?"

"I'm thinkin'," continued Mr. Casey, "that it showed which one of us had the best of the fight."—*The Argonaut.*

* *

You see, the factories must close down until men who are idle accumulate enough money to buy the surplus stocks.—*Harrisburg Patriot News.*

* *

Congressman Alice Robertson says a woman can do anything if she will keep her eyes open and her mouth shut. We'd like to see her eat a ham sandwich that way.—*Roanoke Times.*

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